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9.9.10.

THE  
HOLY TABLE,  
NAME & THING,  
MORE ANCIENTLY,  
properly, and literally used  
under the New Testament,  
then that of an  
ALTAR:

Written long ago by a Minister in *Lincoln-*  
*shire*, in answer to D. COAL, a judicious  
Divine of Q. MARIE's dayes.

*Illa Sacramenti donatrix Mensa.*  
Aureh. Prudent. in Peristeph.  
Hymno 11.

with  
by Jo. Williams.  
Bp. of Lincoln



Printed for the Diocese of *Lincoln.*

1 6 3 7.







I Have read and thorowly perused a Booke, called *The Holy Table, Name, and Thing, &c.* written by some Minister of this Dioceſſe. And doe conceive it to be moſt Orthodox in *Doftrine*, and conſonant in *Diſcipline*, to the Church of *England*: And to ſet forth the Kings Power and *Rights*, in matters Eccleſiaſtiſticall, truly and judiciously; and very fit to be Printed: And doe allow and approve of the ſame Treatiſe to be Printed and publiſhed in any place or places where as *Ordinarie* I am enabled and Licenced ſo to doe. And in witneſſe hereof, I have ſubſcribed my Name the laſt day of *November*.

IO. LINCOLN. Deane  
of *Westminster*.



I have read and thoroughly perused a Book called The  
Mysteries of the Church, &c. written by some  
Minister of this Diocese. And does conceive it to be  
most Orthodox in Doctrine, and containing in Disputes  
to the Church of England. And to the fourth the Kings  
Power and Rights, in matters Ecclesiastical, truly and  
judiciously; and very fit to be printed: And does allow  
and approve of the same. To be printed and pub-  
lished in any place or places where at Obedience I am ob-  
liged and I accordingly do. And in witness hereof, I  
have subscribed my Name the last day of November.

Jo. Lincoln. Dean.  
of Winchester.

## CHAP. I.

*Of the state of the Question, and the first occasion of the writing of the Letter: with a true Copie of the same.*



T was a new but witty *Etymologie*, which the Lord Chancellour <sup>a</sup> S<sup>r</sup>. <sup>a</sup> At Star-cham. Albans gave of a *Libel* <sup>in the Cause of the Nottingham Libel.</sup> that it was derived of a *Lie* forg'd at home, and a *Bell* to ring it up and downe the Country. Both these parts are fully expressed in this Pamphlet. First, <sup>b</sup> *Coal* makes the *Lie*, and presents it for a Token to his private friend; then his private friend makes the *Bell*, by commending it to the *Presse*, and ringing it abroad over all the Country. And it gave an *Omen*, of what colour the whole Book would prove, by the mistake in the first page, where his friend calls him a *Divine* of judgement, which is the second part, whereas indeed he is but a *Divine* of Invention, which is the first part of *Logick*. And this *Invention* he puts in <sup>c</sup> *A* to bridle of practice,

practice, not onely in displaying his matters  
 of Right, as all your <sup>c</sup> *negotii* and artificiall  
 handlers of *Controversies* are permitted to do; but  
 even in stating the matter of fact: which when it  
 is in writing before our eyes, is no more by a  
 disputant indeed to be wrigled and wrested, but to  
 be taken as it is set down, and (for the time at the  
 least) <sup>d</sup> *swallowed and beleaved*. Whereas this poor  
 fellow makes himself an *Adversary*, not out of  
 the Letter, but out of his owne phantasie; and dri-  
 ving him before him (as he in <sup>e</sup> *Aristotle* did his  
 shadow) from one end of the Book to the other,  
 shoots all his Arrows at this man of clouds of his  
 own rearing, and yet with all this advantage ne-  
 ver stirs him. I will give you a short taste of his  
 fainting and his failing. <sup>f</sup> He faints the Letter writ-  
 ten not long since. He fails, because it was writ-  
 ten, when all flesh in England had corrupted their  
 wayes, and that there was a generall deviation in  
 this weightie businesse. <sup>g</sup> He faints, that the Que-  
 sition was of placing the Communion Table. He fails,  
 for it was about the erecting of a stone Altar. <sup>h</sup> He  
 faints, that the writer conceiv'd the bowing at the  
 name of Jesus was a vain thing. He fails, for the  
 Writer doth commend, allow, and practice it. <sup>i</sup> He  
 faints, the writer had no reason to suspect any other  
 sacrifice aimed at by the Vicar, but spiritual only:  
 He fails, and never consider'd with the Writer about  
 it, who chargeth the Vicar with meaning a sacrifice  
 contrary to his Subscription. <sup>k</sup> He faints, that the  
 writer would cunningly draw the Chappels and  
 Cathedrals to a kind of *Premunire* about their Com-  
 munion

<sup>a</sup> *Eisdem A*  
<sup>b</sup> *nis inuentione*  
<sup>c</sup> *iniquitate*  
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*munition-Tables.* He fails, for the *Writer* confesseth  
 he doth allow and praise it. <sup>1</sup> He fails the *Writer* <sup>1</sup> P. 34. and Let.  
 doth slight; but fails, for he doth cite and ap- <sup>2</sup> P. 71. P. 41. &  
 prove the appellation of *Second service.* He fails, <sup>30.</sup>  
 that the *Writer* doth report the peoples pulling downe  
 of *Altars*, as a doctrine. He fails, for he mentions  
 it onely as a matter of fact. <sup>4</sup> He fails the *Writer* <sup>5</sup> Pag. 42. &  
 should make the *Council AB*, for the taking down <sup>Let. P. 74.</sup>  
 of *Altars*, a kinde of *Law* which no man was obliged  
 unto. He fails, for the *Writer* saith it was obeyed over  
 all *England.* Lastly, <sup>6</sup> he fails, that the *Vicar* did <sup>7</sup> P. 51. and  
 not think of *Fixing his Table* to the wall, because he <sup>Let. P. 69, 76, 77.</sup>  
 himself hath no cause to think so, nor reason to conceive,  
 and may reasonably presume the contrary. He fails, for  
 the *Letter* doth every where charge upon the *Vi-*  
*car* the contradictorie assertion. So that this man  
 hath not only made himself the *Judge*, to open the  
*Law*, but the *Jury* also, to find the fact in the whole  
 controversie. But this is not to be endured. For  
 beside that it is uncertaine, whether he be of the  
*Voisinage*, and but an inhabitant of a remote and  
 another *Province*, and so ignorant of the *Circum-*  
*stances* of the fact, hee sheweth himself (every  
 where) such a pugnacissimum animal (as <sup>8</sup> he said of <sup>9</sup> Petron. Ar-  
 the *Gander*) so partially addicted to *brabling* and <sup>10</sup> bit. Satyr.  
*contention*, that he may be well excepted against <sup>11</sup> Cœpique pug-  
 for a common *Barreter.* <sup>12</sup> He chargeth it home <sup>13</sup> nacissimum  
 upon the *Writer*, for saying, that the *Curate* and the <sup>14</sup> animal armat  
*Church-wardens* were appointed to pull down, when <sup>15</sup> elidere manu.  
 they were appointed only to take down the *Altars.* <sup>16</sup> Pag. 11.  
 For saying, that the name of an *Altar* <sup>17</sup> Crept. <sup>18</sup> Pag. 34.  
 when he should have said, *Came* into the Church;

P. 12.

P. 8.

The Order for  
the Administra-  
tion.

Aristot. Ethic.

L. 4. c. 2.

Afinaria.

P. 11.

For saying, that they were taken down in *all* or *most*, whereas he should have said, in *sundry* and *many* places of this Kingdome: Lastly, for saying, *The Communion*, whereas he should have said, *The Lords Supper*: When the *Rubricke* hath it, *The Lords Supper*, or *holy Communion*. And would any man trust such a *univereisus*, and *Tither of Cummin*, as this wrangler is, to be of his *Jury*? Besides that (as *Plautus* describes him to a hair in a *Comedie* of his own *denomination*)

*Siquidem hercle Macidinis mints expletus animisq;ue incedit,*

he comes into the *Session-house* with such a haughtie and prejudicate opinion of himself and his *Cause*, that no man can expect the least right at his hands. For besides that his friend *Clove* doth stick him in the doore of his *Book* (before his going forth into the open *Aire*) with this pretty perfume of a *Judicious* and learned *Divine*, he doth so swell and improve by degrees; that he makes his *Work* above all the *Humane*, and equall to the *Laws Divine*. For speaking of the *Preface* of the *Communion-Book*, (a *Canon* confirmed by *Act of Parliament*) that doth not (without all question) direct the *Bishop* to send his resolutions to the *Priest*, he saith upon that *Law*, *If it be as true, or at least wise more fit, that the Bishop should do as he would have him*. Which is so high a *Language* against the *Lords* of the *Land*, and the practice of all *Ordinaries* (who execute their own *Mandates* by their own *Officers*) as was never uttered, and printed with *Licence* by any *Subject* of *England*,



England, before this time. T. C. indeed from his  
*Presse at Coventry*, was wont to send abroad much  
 of this stuff in *Martin Marprelates* dayes.

And for the other, what meaning should he  
 have to binde up the *Letter*, nor (as in reason he  
 should) before, but after his whole Book; and to  
 call it *Apocrypha*; but that he would have us to  
 take all his *Dreams* for *Canonicall Scripture*? So <sup>He turned to a Printer.</sup>  
 that a man cannot imagine what evidence to  
 provide, to give satisfaction to so haughtie a  
 Companion, who

*Iura negat sibi nata, nihil non arrogat armis.*

Considering therefore the partialitie of this  
 Writer, who makes his own *Case*, makes his own  
*Evidence*, makes his own *Law*, makes his own *Autho-  
 rities*, and all out of his own *Conceits*; and ende-  
 vours what he can, *a fear la Causa*, (as the *Spanish  
 Advocates* use to say) to give a *fair Cause* a *foul face*.  
 I shall be bold (as a neighbouring Minister to the  
*Scene* of this businesse, and imployed amongst  
 other of my profession, in some of the main *passa-  
 ges*) to set down seriously and faithfully the whole  
*carriage* of the *Businesse*, the true Copy of the *Let-  
 ter*, the agitation this *Cause* hath had with us be-  
 fore, not able to penetrate into those *Motions* it re-  
 ceiv'd above in the *Ordinarie Breſt*, and (for it  
 hath been a kind of walking Spirit) in the *Lower  
 House of Parliament*.

The *Vicar*, a *Chorister* in the College, and bred  
 up in *Musick*, brought along with him, from his  
 facultie, some odde *Choristers* into the *Ministerie*.  
 And having too much favour from his *Diocesan*



(who had never scene a tolerable *Incumbent* of that Church before) began to fly upon his own *Coast*, and turn'd out of the Town two grave and painfull *Preachers*, salaried by the *Parish*; whereof the one was his own *Cozen*, and brought in by himself a little before. His next *quarrell*, was with the *Alderman* and his *Brethren*, about some matters of *Maulting* and *Tithing*: which (by the continued favour of the *Ordinarie*) was ended, to his *advantage*. Then he fell upon this removing of the *Communion-Table* from the upper part of the *Quire* (where it was <sup>a</sup> comely placed, and had stood time out of minde) to the *Altar-place*, as he called it. M<sup>r</sup> *Wheately* the *Alderman* questioning him thereupon, what *Authoritie* he had from the *Bishop*, *Chancellour*, or any of his *Surrogates*, to do this alteration, received this Answer, <sup>b</sup> *That his Authoritie was this, He had done it, and he would justifie it.* Upon the which return, M<sup>r</sup> *Wheately* commanded his Officers to remove the *Table* to the place again; which they did accordingly, but not without striking, much heat, and indiscretion, both of the one side and the other: The *Vicar* saying, he car'd not what they did with their old *Tresle*, for he would build him an *Altar* of *Stone* at his own charge, and fix it in the old *Altar-place*, and would never *Officiate* upon any other: the rude people replying, he should set up no *Dressers* of *Stone* in their Church, and they would finde more hands to throw his *Stones* out, then he should do to bring them in; and would all in a body make a journey to the *Bishop*, before they would endure it. Whereupon M<sup>r</sup> *Wheately* the *Alderman*

pre-

<sup>a</sup> *Aldermans*  
*Latter.*

<sup>b</sup> *Aldermans*  
*Latter.*

presently wrote unto his Lordship of these passages; as also of his light gestures in *bowing at the name of Jesus*, so as sometime his *Book* fell downe, and once *himself*, to the derision of those that were not so well affected to that *religious Ceremony*. And this was about *June or July 1627*. To this the *Bishop* returned no answer in *writing* at that time, but sent a quick and sharp Message by *word of mouth*, both to the *Alderman*, and the *Vicar*; that they should not presume, either the one or the other of them, to move or remove the *holy Table* any more, otherwise than by *speciall direction* from him or his *Chancellour*; and that it should remaine where it did (if it stood within the *Quire*) untill his next passage to *Lincoln* by that Town; at what time he would himself by *view* taken upon the place, accommodate the same according to the *Rubrick* and *Canons*. And that the *Vicar* should not presume to set up any thing in *Church* or *Chancell*, in the *interim*. Which return did not altogether pacifie the people of the Towne in their jelousies against their *Vicar*. But Mr. *wheatly*, a prudent and discret man, afraid to offend the *Bishop* (as one who had been a singular friend and patron to that Town; when he was in *place*) resolved to ride unto his Lordship. Which was no sooner known, but all they of the Town that were able; would needs hire horses and ride along with him. The *Bishop* when he saw such a *company*, enquired of them what the matter was? They opened unto him all this *difference*, assured his Lordship they were  
every

every one of them *quiet & peaceable men, conformable* in all things to the Kings *Laws Ecclesiasticall* and willing to submit themselves to any *Order*, concerning the situation of the *holy Table*, which his Lordship should appoint. Onely they represented unto his Lordship, that they were much scandalized with the putting down of their *Sermons*, and this new intended erection of a *stone-Altar* upon the neck thereof. And that, if his Lordship should appoint the *Table* to stand in the *upper end of the Quire*, it was impossible that the 24<sup>th</sup> part of the *Parish* should see or heare the *Vicar* officiating thereupon. Desiring his Lordship to take it to his consideration, that the *Vicar* (whom his Lordship much favoured) was not alwayes right in the *Head-piece*; and that they lived in the midst of *Recusants*, their chief *Governour* being one of that profession himself; and that those kind of men began already to jeere and deride this new *Alteration*. The *Bishop* entering into a discourse of the *indifferency* of this *circumstance* in its owne nature, the *Vicar* came suddenly into the *Hall*, pale and staring in his looks, and either with his journey, or some other affrights much *disordered*. Which the *Bishop* observing, used him with all *sweetnesse* and *lenity*, bade him not be troubled with any thing that had happened, for he would end this difference to his contentment. The *Vicar* brake out into *passion* and *reares*, and said they threatned to set his house on fire. The *Bishop* answered, that if they did so, hee would procure him *another*, and he hoped his *Ma-*

*jesty* would provide for them such *houses*, as in that case they well deserved. The *Alderman* and his *Assistants* utterly denied the knowledge of any such base intents, or *menaces* : but submitted themselves wholly (as the *Vicar* likewise did) to the *Bishops* decision. Then the Lord *Bishop* taking the *Vicar* aside, talk't with him in private a pretty while. What they discours'd of is not particularly knowne. His Lordship was over-heard somewhat earnest with the said *Vicar*, to tell him who they were that set him on upon these *alterations*. And it is conceiv'd generally, that the *Vicar* told his Lordship all the truth, from point to point. At the close, the *Bishop* said unto him, Well, Mr. ( ) you shall sup with your Neighbours in my *Hall* to night, upon such cold provision as my people can make you : But I have sup't already upon that you tell mee. And if all the *Bookes* I have of that nature be able to doe it, I will find some satisfaction for *my selfe* and *you* in all these particulars, before I goe this night to bed. And I will provide a Letter, as written to you, Mr. *Alderman*, to shew to your *Brethren*, and some *Notes* to be delivered to the *Divines* of the *Church* at *Gr.* And both these ( if the fault be not in my *servant* ) shall be ready by seven a clock in the morning.

The *Bishop* sat up most of the night, and his *Secretary* with him in his Study. What they there did is not distinctly knowne: But it was observ'd that the *Secretary* came down for the *Book of Martyrs* which stood in the *Hall*, and borrowed from the

the Parish-church Bishop *Iwells* workes. In the Morning betweene 7. and 8. of the clock, was delivered to the *Alderman* this Letter sealed up.

*Mr. Alderman*, I do conceive, that your *Communion-Table*, when it is not used, should stand in the upper end of the Chancell, not *Altar-wise*, but *Table-wise*. But when it is used, either in the time of the *Communion*, or when your Vicar shall be pleased to read the *later part* of the *Divine service* thereupon, the *Church-wardens* are to cause the Clerk or Sexton to remove it, either to the place where it stood before, or any other place in *Church* or *Chancell*, where your *Minister* may be most audibly heard of the whole Congregation. If both your *Churchwardens* agree with the *Vicar* upon such a place, let it be disposed of accordingly; and your *Ministers* are not to officiate upon it in any other place. If your *Churchwardens* disagree with the *Vicar*, let them take the opinion of that *Surrogate* of my *Chancellour*, who dwells next unto your Towne of *Gransham*, and hee and any one of the *Churchwardens* shall upon view assigne the place where the *Table* shall stand in most conveniency, when it is to be officiated on by either of your *Ministers*. And so I desire you to intimate this unto the *Churchwardens*, and doe recommend me very heartily to you and all your neighbours, and you and them in my prayers to Gods protection. And am

At the same time this Letter was delivered, there was delivered also by the *Secretary*, a sheet  
of

of paper closed up, to be conveyed to the *Divines* of the *Lecture* at *Gr.* upon their next meeting-day, with a Note of direction from the said *Secretary*, that if they conceived these passages contained in that *Paper* to be well and truly collected, and had not found in their readings and observations the contrary, they should impart them to the *Vicar* of *Gr.* being one of their *Company*, and improve them what they could to give him satisfaction, not denying (if he so required) to let him take out a *Copie* of the same for his owne use, but not to divulge these papers any farther. But if they found any mistakings in these *Quotations*, or had met with any other *Canons* or *Constitutions* differing from these, or that they themselves varied in opinion from the premisses, they should forbear to impart them, but write freely back againe their said *variance* from these directions, together with their *reasons* for the same, which should be very kindly and thankfully accepted. Or to this effect. Wee met accordingly, perused these *Papers*, found them digested in the former part into the fashion of a *Letter*, (yet directed to no body) but not so figuredly and distinctly in the *later*. They were not written with the *Bishops* owne hand, with which wee were all acquainted, nor subscribed by any body, and they varied in some places in *matter* from this printed *Copie*, but little in *forme*. After perusall wee did conferre with the said *Vicar* at two severall dayes, especially about the Contents



of this *Paper*. Who undoubtedly, at that time, received full *satisfaction* thereby, and conceived that he had lost nothing by this *decision*, having gain'd all the points, excepting the forme of placing the *Table*; against the which he conceived the *Rubrick of the Liturgie* to be apparant, but his Lordships *opinion* to be very indifferent, because he observed (as he said) the *Table* in his Lordships privat *Chappell* to be so placed, and furnished with Plate and Ornaments above any he ever had seene in this Kingdom, the *Chappell Royall* only excepted. And so this difference was at that time thus ended and composed, and the *Vicar* well satisfied, and never out of his Lordships favour (where of he reaped after this much fruit and profit) to his very dying day. Now the true Copy of this *Letter* or *Nires* (for without all question they were neither superscribed nor subscribed) here ensueth:

Sir, with my very hearty commendations unto you, &c. When I spake with you last, I told you that the standing of your *Communion-Table*, was unto me a thing so indifferent, that unlesse offence and umbrages were taken by the Towne against it, I should never move it, or remove it. That which I did not then suspect, is come to passe: Your *Alderman*, whom I have knowne these 17. or 18. yeares to be a discreet and modest man, and far from any humour of *Innovation*, together with the better sort of the Towne, have complained against it. And I have without taking any notice of your *aff*, or touching in one syllable upon your *reputation*, appointed the *Church-wardens*, whom



whom in my opinion, it principally doth concerne, under the *Diocesan* and by his directions, to settle it for the time: as you may see by this *Copie* enclosed. Now for your owne satisfaction, and my poore advice for the future, I have written unto you somewhat more at large then I use to expresse my selfe in this kinde. I do therefore (to deale plainly) like many things well, and disallow of some things in your carriage of this businesse. It is well done that you affect *decency* and *comelines* in the officiating of Gods *divine service*, that you president your selfe with the *Formes* in his Majesties *Chappels* and the *Quires* of *Cathedral Churches*, (if your *Quire*, as those others, could containe your whole congregation) that you doe the reverence appointed by the *Canons* to that blessed name of *JESVS*, so it be done humbly and not *affectedly*, to procure the *devotion*, & not move the *derision* of your *Parishioners* (who are not it seemes *all of a piece*) and that you doe not maintain it *Rationibus non cogentibus*, & so spoile a good cause with bad arguments. These things I do my selfe allow and practise. But that you should say you will upon your owne cost build an *Altar of Stone* at the upper end of your *Quire*; That your *Table* ought to stand *Altar-wise*; That the fixing ther of in the *Quire* is so *Canonical*, that it ought not to be removed (upon any occasion) to the *body* of the *Church*; I conceive to be in you so many mistakings.

For the first; If you should erect any such *Altar*, (which I know you will not) your *discretion* (I feare me) would prove the onely *Holocaust*

to bee sacrificed on the same. For you have subscribed when you came to your place, that that other Oblation, which the *Papists* were wont to offer upon these *Altars*, is a *Blasphemous* signment and pernicious Imposture. In the 31<sup>th</sup> Artic. And also, that wee in the Church of *England* must take heed lest our Communion of a *Memory* be made a Sacrifice. In the 1. Homily upon the Sacrament. And it is not the *Vicar*, but the *Churchwardens* that are to provide *Vienfils* for the Communion, and that not an *Altar*, but a faire joyned Table. *Canons of the Convocation 1571. pag. 18.* And that the *Altars* were removed by Law, and *Tables* placed in their stead in all, or the most Churches of *England*, appears by the *Queenes Injunctions 1559.* related unto and so confirmed in that point by our *Canons* still in force. *Canon 82.* And therefore I know you will not build any such *Altar*, which *Vicars* were never enabled to set up, but were once allowed (with others) to pull downe, *Injunct. 2<sup>nd</sup> Elis. For Tables in the Church.*

For the second point; That your Communion-table is to stand *Altar-wise*; if you meane, in that upper place of the *Chancell*, where the *Altar* stood, I thinke somewhat may be said for that, because the *Injunctions 1559.* did so place it. And I conceive it to be the most decent situation when it is not used, and for use too, where the *Quire* is mounted up by steps, and open, so as he that officiates, may be seene and heard of all the Congregation. Such an one, I am informed, your *Chancell* is not. But if you meane by *Altar-wise*, that the Table

Table should stand *along close by the Wall*, so as you be forced to officiate at the *one end* thereof (as you may have observed in great mens *Chappells*) I doe not beleieve that ever the *Communion-Tables* were (otherwise then by *casualty*) so placed in *Country-Churches*. For besides that the *Country-people*, without some directions beforehand from their *superiours*, would (as they told you to your face) suppose them *Dressers* rather then *Tables*. And that *Queene Elizabeths Commissioners* for causes Ecclesiasticall directed, that the *Tables* should stand, not *where the Altar*, but *where the steps to the Altars formerly stood*. *Orders* 1561. The *Minister* appointed to read the *Communion*, which you (out of the *Books of Fast* in *1<sup>mo</sup>* of the *King*) are pleas'd to call *Second service*, is directed to read the *Commandements*, not at the *End*, but at the *North-side of the Table*, which implies the *End* to be placed towards the *East great Window*. *Rubrick before the Communion*. Nor was this a new direction in the *Queens* time onely; but practised in *K. Edwards* reigne. For in the plot of our *Liturgy* sent by *M<sup>r</sup>. Knox & Whittingham* to *M<sup>r</sup>. Calvin*, in the reigne of *Q. Mary*, it is said, *that the Minister must stand at the North-side of the Table*. *Troubles at Frankford*, p. 30. And so in *K. Edw. Liturgies*, the *Ministers* standing in the *Midd<sup>e</sup> of the Altar*, 1549. is turned to his standing *at the North-side of the Table*, 1552. And this last *Liturgy* was revived by *Parliament* 1<sup>o</sup> *Elis.* c. 2. And I beleieve it is so used at this day in most places of *England*. What you saw in *Chappels* or *Cathedrall Churches*,  
is

is not the point now in *Question*, but how the *Tables* are appointed to be placed in *Parish Churches*. In some of these *Chappels* and *Cathedralls*, the *Altars* may be still standing for ought I know; or, to make use of their *Covers*, *Fronts* and other *Ornaments*, *Tables* may be placed in their roome, of the same length and fashion the *Altars* were of. We know the *Altars* stand still in the *Lutherane Churches*. And the *Apologie* for the *Augstane Confession*, *Artic. 11.* doth allow it. The *Altars* stood a yeare or two in the reigne of King *Edward*, as appeares by the *Liturgie* printed 1549. And it seems the *Queen* and her *Counsell* were content they should stand, as wee may guesse by the *Injunctions*, 1559. But how is this to be understood? The *Sacrifice* of the *Mass* abolished (for which *Sacrifice* onely *Altars* were erected) these (call them what you please) are no more *Altars*, but *Tables* of *Stone* or *Timber*. And so was it alledged 24. *Novem. 4<sup>o</sup> Edw. 6. 1550.* *Sublato enim relativo formali, manet absolutum & materiale tantum.* And so may be well used in *Kings* and *Bishops* houses, where there are no people so void of *Instruction*, as to be scandalized. For upon the *Orders* of breaking downe *Altars*, 1550. all *Dioceses*, as well as that of *London*, did agree upon receiving *Tables*, but not so soone upon the forme and fashion of their *Tables*. *AB. & Mon. pag. 1212.* Beside that, in the old *Testament* one and the same thing, is termed an *Altar* and a *Table*. An *Altar*, in respect of what is there offered unto *God*; and a *Table*, in respect of what is thence participated

*cipated by men, as for example, by the Priests. So have you Gods Altar the very same with Gods Table, in Mal. 1. 7. The place is worth the marking : For it answers that merry Objection out of Heb. 13. 10. which you made to some of your fellow Ministers, and one Dr. Morgan before you, to Peter Martyr, in a disputation at Oxford. We have no Altar in regard of an Oblation ; but we have an Altar, that is, a Table, in regard of a participation and Communion there granted unto us. The proper use of an Altar is to sacrifice upon, the proper use of a Table is to eat upon, Reasons, &c. 1550. vide AB. & Monum. pag. 1211. And because a Communion is an Action most proper for a Table, as an Oblation is for an Altar ; therefore the Church in her Liturgie and Canons calling the same a Table onely, doe not you now, under the Reformation, call it an Altar. In King Edwards Liturgie of 1549 it is almost every where ; but in that of 1552, it is no where called an Altar, but The Lords Boord. Why ? Because the people being scandalized herewith ( in Countrey-Churches ) first it seemes beat them down *de facto*, then the supreme Magistrate ( as here the King ) by the advice of Archbishop Crammer and the rest of his Counsell, did Anno 1550 by a kind of Law put them down *de jure*. 4<sup>o</sup> Edu. 6. Novemb. 24. And setting these Tables in their rooms, took away from us, the Child ren of this Church and Common-wealth, both the Name and the Nature of those former Altars. As you may see Injunct. 1559. referring to that Order of King Edw. and his*

his Counsell, mentioned *AB. & Monum. pag. 1211.* And I hope you have more learning, then to conceive *The Lords Table* to be a new Name, and so to be ashamed of the *Word*. For, besides that *Christ* himselfe instituted this *Sacrament* upon a *Table*, and not an *Altar*; (as Archbishop *Cranmer* and others observe, *AB. & Mon. pag. 1211.*) it is in the *Christian Church*, at the least 200 yeares more ancient, then the name of an *Altar* in that sense; as you may see most learnedly proved (beside what we learn out of *S. Paul*) out of *Origen*, and *Arnobius*, if you do but reade a Book that is in your Church, *Jewell against Harding*, of private Masse, *Artic. 3. pag. 145.* And whether this name of *Altar* crept into the Church, in a kind of *comp'ing in phrase* with the people of the *Jews*, as I have read in *Chernitius*, *Gerardus* and other sound *Protestants*, (yet such as suffer *Altars* to stand;) or that it proceeded from those *Oblations* made upon the *Communion-tables* for the use of the *Priest* and the *poore*, whereof we reade in *Iustine Martyr*, *Irenaeus*, *Tertulian* and other ancient Writers; or because of our *Sacrifice of Praise* and *Thanksgiving*, as Archbishop *Cranmer* and others thought, *AB. & Mon. pag. 1211.* the name being now so many yeares abolished in this Church, it is fitter in my judgement, that your *Altar* (if you will needs so call it) should according to the *Canons* stand *Table-wise*, then your *Table*, to trouble the *poore Town* of *Gr.* should be erected *Altar-wise*.

Lastly, that your *Table* should stand in the  
highe

higher part of the *Chancell*, you have my assent in opinion already : And so was it appointed to stand, out of the *Communion. Orders by the Commiss. for causes Ecclesiasticall*, 1561. But that it should be there fixed, is so farre from being the onely *Canonically* way, that it is directly against the *Canon*. For what is the *Rubrick* of the Church, but a *Canon*? And the *Rubrick* saith, *It shall stand in the Body of the Church, or in the Chancell, where Morning prayer & Evening prayer be appointed to be said. If therefore Morning prayer & Evening prayer be appointed to be said in the Body of the Church, (as in most Countrey-churches we see it is) where shall the Table stand in that Church most Canonically?* And so is the *Table* made removable, when the *Communion* is to be celebrated, to such a place, as the *Minister* may be most conveniently heard by the *Communicants*; by *Qu. Elis. Injunct.* 1559. And so saith the *Canon* in force, that in the time of the *Communion*, the *Table* shall be placed in so good sort within the Church or Chancel, as thereby the *Minister* may be most conveniently heard, &c. *Canon* 82. Now judge you, whether this *Table* (which like *Dædalus* his *Engines* moves and removes from place to place, and that by the inward wheelles of the *Church Canons*) be fitly resembled by you to an *Altar* that stirs not an ych : and supposed to be so resembled most *Canonically*. And if you desire to know out of *Eusebius*, *S<sup>t</sup> Augustine*, *Durandus*, and the fifth *Councell* of *Constantinople*, how long *Communion-tables* have stood in the midst of Churches, read a

C 1      Book



Book which you are bound to reade, and you shall be satisfied, Jewel against Harding: Of private Masse, Artic. 3. pag. 145. The summe of all is this.

1. You may not erect an *Altar*, where the *Canons* admit only a *Communion-table*.

2. This *Table* (without some new *Canon*) is not to stand *Altar-wise*, & you at the *North-end* thereof, but *Table-wise*, and you must officiate on the *North-side* of the same, by the *Liturgie*.

3. This *Table* ought to be laid up (decently covered) in the *Chancell* onely, as I suppose; but ought not to be officiated upon, either in your *first* or *second service* (as you distinguish it) but in that place of *Church* or *Chancell*, where you may be most conveniently seen and heard of all.

4. Though peradventure you be (with him in *Taciturn*) *Master of your own*, yet are you not of other mens *Eares*, and therefore your *Parishioners* must be *Judges* of your *Audibleness* in this case, and upon complaint to the *Ordinary*, must be relieved.

5. Lastly, whether side soever (you or your *Parish*) shall first yeeld unto the other in these needlesse controversies, shall remain in my poore judgement, the more discreet, grave, and learned of the two. And by that time you have gained some more experience in the *Cure of Soules*, you shall finde no such *Ceremony* to *Christian charity*. Which I recommend unto you, and am ever, &c.

Now

Now if you desire to know why I have been so tedious in stating thus the Cause, with all the Circumstances thereof, I answer with the Poet, that it is to ease you, if you please, of further Tediousness:

(c) *Vt, si malueris, lemmata sola legas;*

(c) *Mart. Epigr.  
lib. 14. Apoph. 2.*

That if you be so disposed, you may end the Book with this first Chapter. For the true stating is the concluding of the Question we have in hand. I dare here appeale without any further defence to any indifferent Reader, what notorious want of Learning, what disaffection to the Church, what malice to Cathedrals, what inclination to Puritanisme, what approving of sedition, what popular affectation this (d) *filia unius noctis*, this paper huddled up (upon this occasion) in one night, can argue either in the Writer (whosoever he be) or in us that were the approvers of the same. And particularly I appeale to you, that have read the Libell written against it, whether it hath any way answered your expectation, or whether

(d) *Phaedr. Saty.  
Libertin. Fab.*

(e) *Carbonem, ut aiunt, pro thesauro invenistis*

this (f) Coal of a sinner doth not rather appeare to have been fetcht from a Smiths forge, than a sacred Altar.

(f) *Ecclesiastic.  
8. 10.*

## CHAP. II.

*Of the Regall power in ordayning, publishing, and changing Ceremonies, as also in all Causes Ecclesiasticall. And whether that power was ever used in setting the Communion-table in form of an Altar.*

**I**F Alexander was afraid to commit the proportion of his body to every ordinary Statuary, requiring that none but a (a) *Lysippus* should effigiate the same, and that *Apelles* himselfe could never set forth the outward beautie of his face, but (b) *slubbered and farre short of the native vivacity*; how carefull ought Sovereaign Princes to be, not to permit their Regall power and prerogative (the very visage of their persons, and majestie of their visage) to be prophaned by every *Bungler*, and to be slubbered up (as here it is) with a base *Coal*, upon the walls of this ugly (c) *Pamphlet*. Thus it is, when *Cobblers* will be stretching up their *Pia-maters* above their own *Shop-lasse*, and *Chaplains* (to shew how ready they are, at the very first call, to be dealing in matters of State) will be

(a) Διδ ὅ  
μύρον Ἀλκι-  
ανδρος ἐκεί-  
νου εἶκο-  
σις αὐτῷ δυν-  
αμειν. Plu-  
tarch de fortu-  
na Alexand. O-  
rat. 2.

(b) Φαίνομεν  
ὅτι πᾶσι μάλιστα  
Plutarch in A-  
lexandro.

(c) From page  
38 to the end  
of the Book.

be puddling in studies they do not understand. Dr. Coult hath here by his exquisite knowledge in the *Can-none* and *Common* (or *triviall*) law, committed a kinde of merry *treason*, in presuming to give a man a call to be a (d) *Judge*, who died but an (e) *Apprentice at the Law*. (Which was more then the *L. Keeper* of the great *Seal*, without his Majesties licence, durst have done.) And mends it by and by with a kinde of sacrilege, by taking away from a noble Gentleman, his name given him at the Font in (f) *Baptisme*. Whereas had this doughty *Doctor* left his *Littleton*, and kept him to his *Accidence*, he could not have forgotten that *Edwardus* was his proper name.

(d) Pag. 61.  
Judge Ploiden.  
(e) Reports de  
Edmund Plow-  
den un Appren-  
tise de le Com-  
mon Ley.

(f) Pag. 61.  
Sir Robert  
Cooke.

Yea, but though he fails in *names*, he hits in *matter*, and shews you deep *Mysteries of State*; how this question of Ceremonies doth relate unto the *King*; and that the *statute* of 1<sup>st</sup> *Edw. cap. 2.* (which by long search and study he found in the very first leaf of his *Common prayer Book*) was not a power personall to the *Queen* only, but to be continued unto her *Successours*; and that the *Kings* most excellent Majesty may safely and without any danger at all, command the *Table* to stand (as the *Doctor* would have it) and to be rayl'd about. These are high matters indeed, if they be well proved.

That they shall be to a hair. For this old *Lawyer*, and new-created *Judge*, doth tell us, that if a *Fee-simple* be vested in me, and I passe it unto the *King*, the *Fee-simple* doth passe without these words, *SUCCESSORS*, and *HEIRES*, as it doth to a *Major*, a *Bishop*, or any other meaner Corporation, as  
you

(g) Cook on  
Littleson fol 9.  
pag. 2. at the end

you have it (g) there at large. Well said Do-  
ctour; His Majestie is much beholding unto you,  
and those about him, to take speciall care of  
your speedy preferment. You have not in most  
of your scribble given a Bishop any more prero-  
gative then to the Vicar, nor the King in this  
Allegation, then to the Alderman of Grantham.  
Peradventure not so much. For by perusall of  
your Authour, I finde the Alderman ranged in  
the third place, but the King and the Bishop  
jumbled up together (as in a bagge after Chesse-  
play) and so thrown into the fourth place. But  
I pray you good Doctour, where upon earth was  
this power of ordering matters ecclesiasticall vested,  
before it pass'd away, as a piece of land held in  
Fee-simple, unto his Majestie by the Statute of  
1<sup>mo</sup> Edw. cap. 2.

*Quis est tam potens cum tanto munere hoc?*

Was it in the Pope? in the People? in the Cler-  
gie? in the Convocation? in the Parliamt? or  
(peradventure) was it in Abeyance? Away A-  
nimall; I tell thee, The power in matters ecclesiasticall  
is such a Fee-simple, as was vested in none but  
God himselfe, before it came (by his and his onely  
donation) to be vested in the King. And being  
vested in the King, it cannot by any power what-  
soever (no not by his (h) own) be divested from  
him. The donor in this Feofment is God, and God  
onely; the Deed, a Prescription time out of mind  
in the Law of Nature, declared more especially  
and at large by that Statute-Law, which we call  
the word of G O D. So that, Doctour, you deserve  
but

(h) Translat. of  
the Orat. ac ver.  
Obed. 1555.  
shews this to  
have been the  
opinion of Steph  
Gardner.

but a very *simple Fee*, for your impertinent example of this *Fee-simple*. But what do you merit for your next prank? where you say (most ignorantly and most derogatorily to his Majesties right and just prerogative) that *that Statute of 1<sup>o</sup> Elis.c.2. was a Confirmative of the old Law*? what? & was it not good untill it had pas'd the upper and lower house of Parliament? was not *God* able enough; the *King*, his bright Image upon earth, capable enough; the *Deed of Nature and Scripture* strong enough; but that (like a *Bishops Concurrent Lease*) it must receive a Confirmation in that great *Chapter*? Your (i) *Author* (a deep learned man in his faculty) hath it otherwise, and rightly. *It was resolved by the Judges, that the said Act of the first year of the late Queen, concerning Ecclesiasticall jurisdiction, was not a Statute introductory of a New Law, but declaratory of the Old.* Parliaments are not called to confirm, but to affirm and declare the Laws of *God*. Weak and doubtfull *Titles* are to be confirmed: such cleare and indubitate *Rights* as his *Majestie* hath to the *Ecclesiasticall jurisdiction*, are onely averred and declared by *Acts* of Parliament. And all declarations of this kind, are (as the stuffe whereof they are made) to last for ever, and no *Ionas Gourds* to serve a turn or two and so expire, as those (k) *Probationers* did, which (peradventure) some *Iustices Clerk* might tell you of. Yea, but your meaning is, that the *Jurisdiction* was in truth, or of right ought to be by the ancient Laws of the Realm, parcell of the *Kings jurisdiction*, and united to the *Crown Imperiall*. Still you

(i) De jure Regis ecclesiastico, pag 8. Non novam introduxit, sed antiquam declaravit.

(k) P. 61. T. E. lib. c. 16. 14. El. c. 1. 14. El. c. 2. 23. El. c. 2.

are short, and write nothing like a Divine. I tell you man, It is the *Kings right* by the ancient Law of God, and a main parcell of the *Kings jurisdiction*, although the Laws of the Realm had never touched upon it.

(l) Translar.

1553. Latin.  
1553. Qua in  
renibil novi la-  
tum est, tantum  
significantiore  
vocabulo apposi-  
to competentem  
Principe jure  
divino potestate  
exprimi clarius  
voluerunt.

(l) *Stephen Gardiner*, Bishop of *Winchester*, in his *Oration of true Obedience*, saith, that by the *Parliaments calling of K. Henry the eighth*, Head of the Church, there is no new invented matter wrought; only their will was, to have the power pertaining to a Prince by Gods Law, to be the more clearly expressed with this sounding and Emphaticall compellation. So likewise in that Book set forth by the King & Convocation, called *The Institution of a Christian man*, in the Chapter of the *Sacrament of Orders*, it is

(m) The Institution of a Christian man, printed, 1537.

thus written: (m) *Vnto Christian Kings and Princes of right and by Gods Commandment belongeth specially and principally to conserue & maintain the true doctrine of Christ, and all such as be true Preachers and setters forth therof, and to abolish all abuses, heresies, and Idolatries, &c.* And (n) *John Beckinsaw*,

(n) De absoluto Regu imperio p. 19. Ad cas licet Episcopi populum hortari et possint et debeant, legis tamen vim habere sine supremi reipublice Magistratus autoritate, plane non dicimus.

speaking of these particulars in hand, to wit, *Ceremonies and Traditions not commanded by God, but recommended by Clergie-men to stir up the people to pietie and devotion*, saith, *That however they may or ought to be maintained by the Bishop, yet can they not be established as a Law, osterwise then by the Authoritie of the Supreme Maistrate.* And these are all *Papists, not Protestants*, who may be suspected to collogue with their *Princes*.

Nor is this *Right* united to the *Crown of England onely*, as this *Scribbler* seems to conceive, but  
to



to all other Christians Crowns, and challenged by all Christian Princes accordingly. For the *Romane Empire*, one of the former (o) Authours doth instance in *Iustinian*, that with the approbation of all the world, he set forth those *Laws* of the most blessed *Trinity*, the *Catholick Faith*, of *Bishops*, *Clergy-men*, *Hereticks*, and the like. For the most ancient Kingdomes of *Castile*, *Leon*, *Toledo*, and others of *Spaine*, famous is that great work of the seven *Partidas* or *Sections of Laws*, advanced by *Ferdinando* the third, otherwise called the *Saint*, (in whose long reigne of 35 yeares, there was no touch of (p) *hunger* or *contagion*) but finished and compleated by his Sonne *Alonso* the tenth; (q) in the first *Partidas* or *Section* whereof, he speaks wholly of matter pertaining to the *Catholick faith*, which directs a man to know God, by way of credence or belief. Nor were those *Volumes* so composed and collected in those seven yeares employed in that service, to be afterward disputed of in *Schools* and *Universties* onely, but for the (r) decision of *Causes*, and the doing of *justice*, in all those *Kingdoms* and *Dominions*. And how many Kings before this had made *Laws* to the same effect in those *Countries*, God knoweth. For these *Partidas* were for the most part, but a (s) Col-

(o) Quis namquam improbat Iustinianum, qui leges edidit de summa Trinitate, & de fide Catholica, & de Episcopis. Sicut. Winton. O. ar. p. 19. Cod. Iustiniani. Tom. 2. lib. 1. Titul. 1.

(p) Regnavit annis 35; in quibus nec fames, nec pestis fuit in regno suo. Lopez. Gloss. in Prolog. part. 1.

(q) En la prima Partida del fablemos de todas las cosas, que pertenescen a la fe Catholica, que se a lo me conecer a Dios por creencia. Prol. del Rey Alonso, fol. 4. Col. 2. Partid. 1.

In quibus Partitis sacratissime leges, non solum ad causas hominum decidendas, sed ad divinum cultum dirigendum augendumque continent. v. Hispan. Illustrat. Tom. 1. R. d. erici Sancti Histor. Hispan. part. 4. cap. 2. Et fue acabado deste que fue commencado a fite antes compitidos Prolog del Alonso p. 4. (r) Para decicion de las causas, y buena Governacion de la Justicia destos Reynos. K. Philips Proclam. before the Partidas. Sect 7. 1555. (s) Leges Hispaniarum quas vocant Partitas in volumina redegit. Francisc. Tarraph de Regib. Hisp. in Alf. 10. Hisp. Illustr. Tom. 1. Colligendarum earum junctia carum quas Partitas vulgo vocant. Io. Marian. de Rebus Hisp. lib. 13. cap. 8.

*lection of the ancient Laws.* And no otherwise have these matters been carried in the Kingdome of *France*. For they ever held their *Kings*, if not for the (r) *Head of their Church*, yet surely for the principall and most sound member thereof. Which is the reason, that the opening or *Overture* of their most ancient Councils under the first and second (that is the *Merovingian* and *Caroline*) line, was ever by the power and authoritie, and sometimes the *presidencie* of their *Kings* and *Princes*. And my *Author* quarrels verry much the (u) *Monk Gratian*, for attributing to *Isidore of Spain*, rather then to a Nationall (x) *Councell of France*, held in the yeare 829, that brave and excellent saying, *Principes seculi nonnunquam intra Ecclesiam potestatis adeptæ culmina tenent, ut per eandem potestatem disciplinam ecclesiasticam muniant*. God sometimes imparts secular power to *Princes* that live in the bosome of the Church, that they might imploy this power in preserving Ecclesiasticall Discipline. *Sape per regnum terrenum cœleste regnum proficis*. The Kingdome of *Heaven* doth many times take growth and encrease from these Kingdomes upon earth. *Cognoscant principes seculi se Deo debere rationem propter Ecclesiam quam à Deo emendam accipiunt*. And therefore the *Great* ones of the world must know, that God will one day call them to an account for his Church, so tenderly recommended unto them. It is true indeed, that these words are found in the sixth Councell of *Paris*, lib. 2. c. 2. But it is as true, that in my Book *Isidore* is set down in the Margent as ready

(r) Si non pour  
 chefs de leur E-  
 glise, pour le  
 moins comme  
 faisant l'une de  
 meilleures et  
 plus saines par-  
 ties d'icelle.  
 Qu'est la  
 cause, que l'on  
 verture, &c.  
 Pasq. Rech.  
 l. 3. c. 30.  
 (u) Gratian,  
 Decret. part. 2.  
 Caus. 23. qu. 5.  
 Dist. Principes.  
 (x) Concil.  
 Paris, 6. l. 2. c. 2.  
 sub Ludovico  
 Pio. Anno  
 Dom. 829.  
 Concil. Antiq.  
 Sirmondi.  
 Tom. 2. p. 526.

dy to own them. And both these will stand well enough; considering that (y) *Isidore*, Scholar to *Gregory the Great*, did flourish very neare 200 yeares before the *Aera* of that *Councell*; and that that *Councell*, by incorporating of these words unto the substance of their *Canons*, doth put a greater lustre and authority upon them, as the *French* (z) *Antiquary* well observes. And according to this Doctrine, are all those *Capitulars* or mixt Laws, for matters of Church and Common-wealth, of *Charles the Great*, *Ludovicus Pius*, *Lewis the Grosse*, *Pipine*, and others, gathered by (a) *Lindenbrogius*: And a world of other *Capitulars* of the same nature, intermingled with the *Canons* of the *French* (b) *Councells*, in the late Edition of them by *Sirmond the Jesuite*. In a word, the very pure *Acts* and *Constitutions* of the *Synods* themselves, were in those former times no futher (c) *valid* and *binding*, then as they were confirmed by the *Kings* of *France*, and entered duly upon the Records of their *Palais* or *Westminster Hall*. And yet under favour, all Crowns Imperiall must give place in regard of this one flower of Ecclesiasticall jurisdiction, to the Crown of *Great Britannie*. For as our Prince is recorded to be the (d) *first Christian King*, so is he intimated to be the *first* that ever exercised Ecclesiasticall jurisdiction, being directed by *Eleutherius* the *Pope* to fetch

(y) *Isidore* lived Anno 610. *Hel. vicus. 626. Palmerina.*

(z) Et de plus grande autorité, en la reconnaissance d'une Synode. *Paſq. ibid.*

(a) In Codice Leg. Antiquar. p 817.

(b) *Edita à Sirmond 3. volum.*

(c) Les Constitutions Consiliaires n'avont lieu, si non de tant en tant qu'elles estoient confirmées par nos Roys et prises aux Archis de leur Palais. *Paſq. Resol. l. 3. c. 30. p. 273.*

(d) This Island hath the glory to be graced with the first Christian King that ever reigned in the world, which was *Lucius Sydd*

in his 6. Book, cap 9. This first Christian King of the world. *Eccles. History of Great Britaine, Age, 2. cap 6* Sub *Lucio Britannia omnium provinciarum prima publicitas Christi nomen recepit. Anton. Sabel. lib 5. Enead 7.*

(e) Habetis  
penes vos utramque paginam: ex illis  
(Dei gratia)  
per consilium  
reg. i vestri  
summe legem  
Divisus debes  
in unum ad  
concordiam et  
pacem, et ad fidem  
ecclie legem  
Christi, et ad  
sanctam ecclesiam congregare.  
Epist. Eleutherius in  
Biblioth. Cotton. In Archi-  
v. Lond. apud  
Stow, An. 189.  
In K. Edwards  
Laws. Ar. haionom. Lambard, f. 131. Anti-  
quit. Britann.  
p. 5. Iwells a-  
gainst Harding.  
fol. 119. A. B. &  
anon. 1 part.  
pag. 107, &c.  
(1) 3. Convers.  
part. 1 c. 4.  
(2) Eccles. Hist.  
of Great Brit.  
Age 2 c. 20.  
(h) In his excel-  
lent book called  
Ar. haionomia  
per totum.

(i) In his Ana-  
lecta Anglo-brit.

12. c. 3 & 1b 2. c. 6. 7. &c.

(k) History of Cambria, p. 59. in Howell's Dna.

(l) Theophrastus. &c. f. 2. & yestinus, (m) In M. f. Chron. Abbatia de Bello.

his Laws by the advice of his Counsell, from the (e) *Book of God*, the *old and new Testament*, wherewith to recomfort his subjects to the Faith and Law of Christ, and to the holy Church. And if Father (f) *Parsons* shall damne this Letter, as foisted, and another obscure (g) *Papist* suspect it to be corrupted, let the Reader content himself with these Proofs in the Margent of a farre more authentick averment and authority. Sure I am, that (according to this advice of *Eleutherius*) the *British*, *Saxon*, *Danish*, and first *Norman* Kings have governed their *Churches* and *Church-men* by *Capitulars* & mixed *Digests*, composed (as it were) of *Common* and *Canon* Law, and promulged with the advice of the Counsell of the Kingdome; as we may see in those particulars set forth by (h) *Mr Lambard*, (i) *Mr Selden*, (k) *D. Powell*, and others. And I do not believe there can be shewed any Ecclesiasticall *Canons* for the Government of the Church of England, untill long after the Conquest, which were not either originally promulged, or afterwards approved and allowed by either the Monarch, or some King of the *Heptarchy*, sitting and directing in the *Nationall* or *Provinciall Synod*. For all the Collections that *Lindwood* comments upon, are (as (l) *Theophrastus* speaks) *χλιν υδρ λυμπε* but rough and rugged money of a more fresh and later coinage. And yet in those usurping times, I have seen a Transcript of a (m) Record Anno

1157. 3<sup>o</sup> Henr. 2. wherein, when the B. of Chiche-

Her oppos'd some late *Canons* against the *Kings*  
 Exemption of the Abbey of *Buzles* from the *E-*  
*piscopall Jurisdiction*, it is said, that the *King* being  
 angry and much moved therewith, should reply,  
*Tu pro Papæ autoritate ab hominibus concessa, contra*  
*dignitatum Regalium autoritates mihi à Deo con-*  
*cessas, calliditate argutâ niti præcogitas?* Do you,  
*S<sup>r</sup>*, go about by subtilties of wit to oppose the *Popes*  
 authoritie, which is but the favour or connivence  
 of men, against the authoritie of my *Regall* digni-  
 ties, being the Charters and donations of *God*  
 himselve? And thereupon requires reason and  
 justice against the *Bishop* for this foul insolencie.  
 And it hath been alwaies as the *practise*, so the  
*doctrine* of this Kingdome, that both in every  
 part, and in the whole, (n) *Laws do not make Kings*, (n) *Post-nati;*  
*but Kings, Laws, which they alter and change from* pag. 106.  
*time to time, as they see occasiõ, for the good of them-*  
*selves & their Subjects.* And to maintain that *Kings* (o) *Pag. 63.*  
 have any part of their Authority by any posi- (p) *It was ne-*  
 tive Law of Nations (as this (o) *Scribbler* speaks *ver taught, but*  
 of a *Jurisdiction*, which either is or ought to be in the *either by Trai-*  
*Crown* by the ancient Laws of the Realm, and is con- *tors, ( as in*  
*firmed by 1<sup>o</sup> Elis. c. r.)* is accounted by that (p) *Spencers Billin*  
*great personage an assertion of a treasonable nature.* *Edward the*  
 But when *S<sup>r</sup> Edward Coke*, or any other of our *2ds time ) or*  
 reverend Sages of the Law, do speak of the an- *by treasonable*  
 cient Laws of the Realm, by which this *Right in* *capists, ( as*  
*ecclesiasticall causes* becomes a parcell of the *Kings* *Harding in the*  
*jurisdiction*, and united to his *Imperiall Crown*, *Consultation*  
 they do not mean any *Positive* or *Statute-Law*, *of the Apolo-*  
 which creates him such a *Right*, as if a man should *gie) that Kings;*  
 bestow. *have their au-*  
*thority by the*  
*positive Law.*  
*Post-nati; page*  
*99.*

bestow a new *Fee-simple* upon the *Crown* (as this Scribbler instanceth) or any Law which declares any such *Right* created by any former Law; but the continuall *Practise*, *Judgements*, *Sentences*, or (as this very (g) *Report* calls it) *Exercise* of the ancient Laws of the Realm: which declareth and demonstrateth by the effect, that the *Kings* of England have had these severall *flowers* of ecclesiasticall *Jurisdiction* stuck in their *Imperiall Garlands* by the finger of Almighty *God*, from the very beginning of the Christian Monarchy within this Island. For so our *Sententia Iudicium*, and *Responsa prudentum*, have been termed, time out of mind, a main and principall part of the Common Law of England. And therefore having cleared this point at large, I shall easily yield to Dr *Coal*, that the Kings Majesty may command a greater matter of this nature, then that the holy Table should be placed where the Altar stood, and be railed about for the greater decencie; and that, although the Statute of 1<sup>o</sup> *Elis. c. 1.* had never been in *verbum natura*. But how doth the Dr make it appeare, that his most excellent Majesty hath commanded any such matter? or that there is (as he avows) any publick Order for the same? and this he must do by *Proof*, *Reason*, *Authority*, nay *Demonstrations*; as one that can indure no modesty of assertion, (s) *I think, I conceive, I have heard, I believe*, but jeeres at them all. I warrant you, he shall make it cock-sure with three *Apodicticall Demonstrations*.

(q) Jurisdiction  
intra hoc reg-  
num exercita,  
Cawdrys case.  
p. 8.

(r) Post-nati.  
pag. 54.

(D. 2. 3. 4. 18  
Α μανθία π  
δρα, α-  
ντιστοιχον  
ειπεν. Thucyd.  
lib. 2.  
And Aristotle  
gives us many  
presidents of  
these modest ex-  
pressions. Πάου  
τοπον α μιν  
ωδωδ, &c.  
α γαρ μιν  
ειπαδεν. Anst.  
Eth. 1. c. 1. See  
there the diffe-  
rence in Enstas-  
sim between  
pairs 9 &  
10.

(c) Pag. 1. p. 27.  
& pag. 51. 52.

1 (e) It is so in his Majesties Chappell, where the an-  
cient



cient Orders of the Church of England have been best preserved, and without the which (perhaps) we had before this been at a losse amongst our selves for the whole form and fashion of Divine service. The Chappell of the King being the best interpreter of the Law which himself enacted; wherein the Communion-table hath so stood, as now it doth, since the beginning of Qu. Elisabeth, what time that Rubrick in the Common-prayer-book was confirmed and ratified. For thus hee useth to double and treble his files throughout all his Pamphlet, that he may make himself a Body and Grasse (of words at least) to skarcrowes withall.

I do confesse, that that most sacred Chappell, but especially the Saint of that Chappell, may for his pietie and true devotion be a moving precedent and breathing example, not onely for the Laity and meaner sort of the Clergie, but even for the gravest of all the Prelacie, to follow and imitate. And long may this Relation continue between that Type and Prototype of Majestie. Long may he serve God, and God preserve him, and this Church & State through and by him. But yet every (u) Parish-church is not bound to imitate, in all outward Circumstances, the pattern and form and outward embellishment and adorning of the Royall Chappell. And that for these Reasons.

1. (x) An Inferiour is bound to yield obedience to the outward onely, and not to the inward Motion of the mind in his Superiour. For what the Prince keeps inwardly unto himself in his Will

E

and

(u) pag. 28.  
(x) Summa Syl-  
vestri, verbo  
Obed. p. 108.  
La razon es,  
por que lo que  
tiene el superi-  
or precisa-  
mente en la  
mente y en la  
voluntad, no se  
ordena al sub-  
dito y inferior,  
a manera de  
precepto, ni  
es declaracion  
de sua volun-  
tad. Luego,  
en tal caso no  
ay obligacion  
de obedecer.  
Pedro de Led-  
sua 2. parte de  
la Suma. trañ.  
13. c. 1.

and Understanding, hath no reference to the *Subiect* by way of Precept, untill it break forth *ad motum externum*, as the *Schoolmen* call it, to some outward overture and declaration relating to the *Subiect*. How the King shall adorn and set out his *Chappell Royall*, is a matter imminent and left to his own Princely wisdom and understanding. It is a sinne against many Precepts to whisper or doubt, but that he doth it wisely and religiously. But how his Laws and *Canons* require us to adorn our *Churches*, that is the outward and exterior moving of his Princely mind, which the *Schoolmen* make the onely *Cynosure* of our Obedience. It is not therefore his Majesties *Chappell*, but his *Laws, Rubricks, Canons* and *Proclamations*, that we are to follow in these outward Ceremonies. And this I shall cleare by an instance, which we should have heard before from the *Doctour*, but that (peradventure) he knew it not. At *Q. Elisabeths* first coming to the Crown, a (y) *Proclamation* indeed was set forth, forbidding any man to alter any Ceremonies, but according to the *Rites* of her own *Chappell*, Then I confesse unto you, for that *ad id*, and instant of time, the *Chappell*, and the *Chappell* onely was the *Rubrick*, and the *Pole-starre* we were to saile by in our obedience. But this direction was not intended to be long-liv'd; it was but a *Bush* that brave *Lady* got under to passe over a sudden showre, (x) *donec de Religionis cultu ex auctoritate Parliamentaria statueretur*, untill the Parliament might bring to the world that Statute of *Primo*, whereof

(x) Speed. 858  
Ann. 634.

(y) Cambd. B.  
46. pag. 23.

whereof we spake so much before. As therefore that wise *Princesse* made a shifte for a time with her Sisters (a) *Seal*, so did she with her (b) *Ceremonies*; but forsook them both, as soon as she could be otherwise provided. So as now we are no longer to president our selves in this kind by the *Chappell*, but by the *Liturgie* of *Queen Elisabeth*.

2. I hope I shall ever live and die in an awfull and reverent opinion of that sacred *Oratory*, the vivest resemblance I know upon the *Earth* of that Harmony of the *Cherubims* we look for in *Heaven*. Yet do I trust it will be no offence to any that beares equall devotion to that sacred place, if I pluck out this *Cumane* creature (who like a fawning *Sycophant* thinks to take *Sanctuarie* in that holy ground) from the shadow and shelter of the *Royall Chappell*. Where did the man ever hear of any *Chappell* in the Christian world that gave forme and fashion of Divine Service to whole *Provinces*? To what use serve our grave and worthy *Metropolitans*, our *Bishops*, our *Convocation-house*, our *Parliaments*, our *Liturgies* hedged in and compassed with so many *Laws*, *Rubricks*, *Proclamations* and *Conferences*, if we had been long before this at a losse in *England* for the whole form and fashion of Divine Service, but for one *Deam* and so many *Gentlemen* of the *Kings Chappell*? Here is a riddle indeed!

(c) *Mater me genuis, qua eadem mox gignitur ex me*. I have heard often of a *Mother-church*, but now behold a *Mother-chappell*! (d) When *Pius Quintus* set forth his new *Missall*, he caus'd it to be pro-

(a) *post-nati*, p. 73.

(b) For they were the entire Ceremonies of the Masse: but that the Lords prayer, Creed, and Lektany was in English as was usuall in her Fathers time. *Camb. Edit. p. 23. Stron. p. 614. Lerony with Suffrage printed 16. of June. 1544.*

(c) *Sphinx. philosoph.*

(d) *Ad Basilicæ principis Apostolorum publicari & assigni — Pius Quintus promissæ Missal.*

(c) *Concil. Generali in Spanis in Girona. An.*

117. *Can. 1.*

Que en quanto a la celebracion de los officios ecclesiasticos, &c.

*Francisco de Padilla*

*Hist. Eccles. de*

*Esp. par 2. Cent.*

*sur. 6. c. 9. It is*

*cited by Gratian*

*30. part. d. 2. de*

*Consecr. Euchar.*

*l. 3. c. 66. 120*

*part. 3. c. 68.*

*Beat. Hieronymus*

*presat. in Miss.*

*Chrysost. And*

*in a very old*

*and ancient*

*Miss. at Str R.*

*Cottons.*

(h) *Str. H. Spil-*

*man, verbo Ca-*

*PELLA.*

(i) *Strabo, de*

*rebus Ecclesiast.*

*c. 31. A Capa B*

*Martini, quam*

*Reges Franco-*

*rum, ob adju-*

*rium victorie,*

*in praeliis sole-*

*bant secum habere, Gemma Anim. de antiq. ritu. Miss. l. 1. c. 128. Durand Rational di-*

claim'd at S. Peters Church, and not at the sacred

Chappell. (e) In the name of God let the same Offices

be said in all the Provinces, as are said in the Metropo-

litical Church: as well for the order of the Service,

the Psalmodie, the Canon, as the use and custome of

the Administration, was the old rule of the ancient

Fathers. I have read of great diversity heretofore

in saying and singing in Churches within this

Realm, of the Uses of (f) Salisbury, of Hereford, of

Bangor, of York, of Lincoln; but never untill now

of the Use of the Chappell. I have read also of

far more ancient Offices than any of all these,

the (g) Gallicane Course, the Scottish Course, the

Roman Course, the Eastern Course, the Course of

S. Ambrose, and the Course of S. Benedict, all at

once used in severall parts of this Island: But

never read I of any ordering or directing Course

from his Majesties Chappell umill now.

I pray you, good Sir, how were the divine Ser-

vices held up in Christendom for the first 500

yeares, in all which time (if we may believe one

of our best (h) Antiquaries,) we shall hardly

meet with the name of a Chappell? He put you

a merry Case. Most of our (i) Liturgical Writers

(the Favourites of the time) are of opinion, that

this word Capella is derived from Capa, which

signifies a Hood or a Mantle, and borrowed from

the first Christian Kings in France of the Mero-

vingian line, who carried about them in their

Armies, the Hood of S. Martin as a Relick of much

esteem;

esteem: and using to say their *Martins* and *Vespers* in that homely Booth where this Jewell was lodged, the place from this *Capa* was called *Capella*, and the beginning of *Chappells* in these parts of the world. My Case then is this: That if all the *Churches* in *France* had been to take the patterne of their Ceremonies from King *Clouys* his *Chappell*, they must have had every one of them a *Hood* of *S. Martins* to officiate over, which would necessarily imply, that this one *Saint* had a fairer *Wardrobe*, then all the *Saints* in the *Martyrology* put together. And many yeares after King *Clouys*, *Chappells* in *France*, & the bordering Countreys, were allowed but (k) *Portative*, when all the *Churches* had fixed *Altars*, so as the former could not in our particular give Law to the later.

I will now lead you from *France* into *Spain*, to see if any Country can yeeld you satisfaction; and let you understand, that in the Kingdom of *Toledo*, and the famous *Univerfitie* of *Salamanca*, *Services* in *Chappels* are quite differing from those in *Parish Churches*, the (l) *Mozarabique* pen'd by *Isidore* and *Leander*, being to this very day in use in the one, but the *Romane Office* commanded in the other. Teach not the *Daughter* therefore against all Antiquity to jet it out before the *Mother*. But rather give us leave to steere our selves by the *Kings Laws*, and we shall honour as much as you, the comelinesse and devotion of the *Kings Chappell*.

3. Lastly, I would you had not named at all the beginning of *Queene Elisabeth*. For when the *Rubrick* and *Common prayer* was con-

omne. T. (m)  
et ubi dicitur  
omne. T. (m)  
omne. T. (m)  
omne. T. (m)  
omne. T. (m)  
omne. T. (m)

(k) Gratian.  
Decret. part. 3.  
d. 1. De Consec.  
Ex Concl. Tri-  
part. Non ex-  
tat hoc Concl.  
am. citatur in  
men d. Barchi-  
do etiam l. 3. c.  
36. qui procul-  
dubio vidit, ci-  
tat. etiam. haec  
verba, in Can.  
4. vide Joseph.  
Vicecom. ad is-  
pra et Bis. Cū-  
gillor. vol. 3. p.  
1094. ex Mur-  
man. Can. 11.  
(l) Mozarabe  
por que usavā  
del los Christi-  
anos, que que-  
daron mezcla-  
dos entre los  
Moros Arabes  
y le usā del en  
particulares  
Capillas de  
Toledo y de  
Salamanca.  
Fr. de Podila,  
Hist. Eccles. de  
Españ. part. 2.  
Cen. 117. 7. c. 20.

(m) Romano  
autem ritu in  
cæteris omni-  
bus uteretur.

Combd. Elp. 23  
Vique ad vi-  
cesimum quar-  
tum Iunii.

Idemp. 30.

(n) Gall'd Do-  
ctor resolutif-  
simus. *Præfat.*  
de 1. *Senear.*

(o) *Hist of the*  
*Conc. of Tr. l.*  
*3. f. 421.*

Not making  
any open de-  
claration, what  
doctrine there  
would follow,  
designing as  
soon as the  
was settled, to  
establish it.

Et par my cet-  
te innovation  
laissa plusieurs  
ehoses qu'elle  
jugea indiffe-  
rentes, comme  
les Orgues, les  
Ornaments  
d'Eglise, quoy  
que plus pour  
police que pour  
religion. *Du*  
*Chesne Hist. de*

*d'Anglet. l. 22. d. 10.* Excepta Christi cruci affixæ effigie, quam in domestico sacratio  
servavit Regina, publicè que ostentari passæ est. *Thuan. Hist. lib. 23. p. 670.* La Royne,  
qui vouloit flatter les Catholiques & les Princes estrangers, faignant n'estre pas tant  
esloignée, qu'on pensoit, de la Religion Catholique, ny a l'egal de ses Predecesseurs,  
fit dresser en sa Chapelle une table en forme d'Aurel, sur laquelle elle fit mettre une

firmed and ratified, there was an *Altar* in that  
*Chappel*, and the very (m) *old Masse* officiated ther-  
upon. When the *Act of Parliament* was passed,  
assented unto, and printed or proclaimed, the  
*Altar* was removed, and the *Table* placed, and (as  
both parties conjecture, for they were neither  
of them, the *Inigo's*, or *Masters* of the work at that  
time) in the very room that was filled up with  
the former *Altar*, And this may be, for ought  
the one knoweth, so make use of the rich *Covers*  
and ornaments, which fitted that room. But the  
other, as resolute as (n) *Bacon* the *Carmelite*,  
enduring no *Guessing* or *May-bees* in this subject,  
holds it for a *trifling dream*, and a *poore conjecture*.  
Better a great deal the *Chappells* and *Churches*  
were left to their own abilities, to provide themselves  
of convenient ornaments, without being any way be-  
holding to their former *Altars*. And if so learned  
a man had not delivered it, I should have held  
this opinion to be but *ouïs vop*, (as *Pindar* of an-  
other in that kinde) *the very dream of a shadow*,  
or *the shadow of a dream*, that the State should  
throw away more rich furniture for trying of  
conclusions, then the revenues of many *Churches*  
in the *Kingdome* are worth. But there  
might be other reasons of this posture of that *Ta-  
ble*, then either partie hath hitherto touched.

(o) What if it was to hold besides fair *Candle-*

*sticks,*



eroix d'argent, aux d'eux cotés de la quelle il y avoit deux cierges, &c. Publiant, mais avec trop de saintise, que ce qu'elle faisoit, n'estoit que comme contrainte a suivre l'inclination de ses subjects. Lesquels toutefois au contraire elle force & contrainct d'aller aux Eglises Protestantes. *Flar. Du Remond de la Naiff. lib. 6. cap. 11. 73.*

*sticks, embossed Plate and Books of Silver, which must have a back or Wall to rest upon? What if there stood in the middest thereof a massie Crucifix? What if all her Chappell was thus set forth; to comply with forreigne Princes, and to make them beleieve shee was not so farre esloigned from the Catholick Religion, as was bruited abroad? Were all the Churches in England to take pattern by this, who might not possesse a picture in this kinde, no not any of the Subjects in their private houses? Let D<sup>r</sup> Coal kindle as red as he pleaseth: I dare not be too peremptory in these Assertions, no more then Aristotle durst be in his morall Philosophie; But I leave him to peruse my Margin a little, where you shall finde two or three Franchmen, who out of the Freedome of the Nation, will be sure Parler tout, and to conceal nothing that ever they heard of. And this is my Answer to the first Argument.*

(p) *Articles of 1200. Hist. Art. 45. Whether you know any that keep in their houses, any undefaced Images, Tables, Pictures, &c. Sermon against perill of Idol. part. 3. p. 42. Images of Christ be not onely defects, but also lyes. Not that this is Gospell, but that it is Q. El. her Homily. (q) p. 18. 19.*

2. (q) *The Queens Injunctions were set out for the reiglement and direction of all the Churches in this kingdom, and it is said in them, that the holy Table in every Church shalbe decently made, & set in the place where the Altar stood, and there commonly covered, as thereto belongeth; (there is added which he leaves out, & as shalbe appointed by the Visitours) and if so, then certainly without any ifs & ands) it must stand along*

along close by the Wall, because the Altars alwaies stood so, that is, generally & for the most part. And himself affirms, that placing of the Table where the Altar stood (which he no where affirms to terminantibus, but as before, (c) in the place of the Chancel where the Altar stood) is the most decent situation, when it is not used, and for use too; where the Quire is mounted up by steps, &c. which might have easily been done. Howbeit afterwards, like a curs'd Cow, ((u) *Quo teneam nodo?*) he throws down all the milk he hath given: for when he had (desperately) written before, (x) that he thought somewhat might be said why the Table should stand in that place of the Chancel where the Altar stood, he saith now, that (y) if by Altar-wise is meant, that it should stand along close by the wall, then he believeth not, that ever it was so placed (unlesse by casualtie) in Countrey churches. So that confessing all this, (z) and that (as he guesseth) the *Queenes Commissioners* were content, that the Altars themselves should stand, in the *Injunctions*, 1559. we have that great (a) advantage which Tully speaks of, *Consistentem rem*; were we but sure to tye a knot upon him: For he is a slippery youth.

(b) *plautus in Pseud.*

(b) *Pf. Quid, cum manifesto teneretur? Ch. Angulla'st, elabitur.*

So that, as the former Argument was taken from the *Queens Chappell*, so is this from the *Queens Injunctions*; and (I confesse) the more pertinent of the twain, if it had a Cube, or any solidity to rest upon.

I answer first: That though I may grant the  
*Queens*

*Queens Injunctions* to have been an *Ecclesiasticall Law*, yet shall I ever hold them to have been *Laws of England*, & not of the *Medes and Persians*. And (c) the *Kings of England* have a power from God himselfe, not only to *make Laws*, but to *alter and change Laws* from time to time, for the good of themselves and their Subjects, as I shewed before. Especially those parts of the *Injunction*, which (like trees) breed the worms in the Body of them, which in a short time must needs destroy them, cannot but be subject to alteration. And this *Injunction for Tables in the Church*, is clearly of that nature; That the holy Table should be set in the place where the Altar stood, and there commonly covered as thereto belongeth, and as shalbe appointed by the *Visitors*. Which last words this fall-fingerd gentleman left out in his quotation, as I noted before. So that this *Injunction* is but, as is said of (d) *Saul, the sonne of one yeare*, & being set forth in the end of *Primo*, referres the placing and adorning of the Table to the *Commissioners*, which concluded both these particulars in their *Orders of Tertio*; (e) That the Table should stand where the steps within the *Quires* and *Chancels* stood, & should be covered with *Silk or Buckram*. And there if you be a good Huntsman, you may winde your Horn, and blow the fall of that *Injunction*. O, but there is more life in the Game then a so! (f) For then the *Orders published 1561*, must run quite crosse to the *Injunctions published 1559*, but two yeares before; which were ridiculous to imagine. Well Coal, thou art an *Animal rationale risibile*, that is, a most ridiculous creature,

(c) *Post-nati*  
p. 106.

(d) 1 Sam. 13. 1

(e) *Orders the tenth of Octob. 1561. the first Item.*(f) *Pag. 22.*

forthly reasoning: How many *Acts of Parliament* hath *England* seen, that were made *Probationers* for a shorter time then *nine yeares*, as you compute it? What was that last *Proviso* in the Statute of

(g) P. 58, 59, *Primo* (g) you so much stood upon even now, but  
50.

to imply, that the *Queene* by her *Commissioners* (when shee saw cause) would appoint alterations of Ceremonies, without making your *Master-ship* so merry disposed? However, this *Injunction* had her *plenitudinem dierum*, having lived to the last minute it was ever intended for, that is, the letting off some other *Order* in the premisses by the *Queenes Commissioners* in *Causēs Ecclesiasticall*.

(h) PA. 26.

They settled the *Table* from the *Wall*, and (h) so it continued for many yeares in most places of *England*, (perhaps when this Letter was written) though much deviated (as you think) from the ancient practice, of those few Months, *scil.* under the foresaid *Injunction*. But the *Coal* is not yet quenched; for he

(i) PAG. 22.

flames in the faces of the *Commissioners*, (i) for offering to place the *Table* where the *Steps* stood, and yet fixing upon the *Wall* (which the *Advertisements* of 1565 do call the *East-wall*) the *Table of Gods Precepts* imprinted for the said purpose; which could not be, if the *Communion-table* were not to stand above the *Steps*, and under the *Commandments*, and therefore all along the *Walk*; (and why not as well in the place of the *Steps*, and end-wise to the *Wall*?) on which the ten *Commandments* were appointed to be placed. Here is the longest conclusion, that ever I heard made of such short and pettie premisses. I hope he doth not think that the *Tables of the Law*

did.

did hang *Geometrically*, by a perpendicular line cutting right angles with the *Communion-Table*? For if they did, they would not serve his turn even in that pendance. So that to be fixed *on the Wall*, or *the East Wall*, over the *Communion-board*, can signify nothing else, but that they should be fixed higher than the *Communion-table*, upon some part of the *East-wall*, so as the people seeing the *Communion-table*, might over that see and read the *ten Commandments*. And this may be the better done, though the *Table* stand in the *Middle* of the *Quire*, which is more than the *Letter* required. And this is the true meaning of those *Orders*, as appears by

(k) the generall practice, and the *Canons* in force. *That the ten Commandments be set upon the East-end of every Church, where the people may best see and read the same.* Not just over the middle of the *Table* (l) running along the *East-window Altar-wise*;

(k) *Interpretatio practica* is to be considered in all things. *post-nat. p. 66*

(l) *Canon 82.*

(for then they must, in most Churches, be fixt in the very Glasse it self) but in any part of the *East-end*, where (m) they may be seen and read of the *People*. And so in *B. Sand's visitation* 13<sup>o</sup> of the *Queen*,

(m) *Canon 82.*

the *Article* runs no more than thus, *Whether have you in your Church or Chappell the Table of the ten Commandments?* So that the very Church-painters cannot but have *Tanto di naso*, a nose as long as the *Rhinoceros*, in making themselves merry with the conceit of this Argument. The *Commandments* are over the *Table*; Ergo over the *side* of the *Table*. *Non sequitur*. They may be over the *End* of the *Table*. And that shall be the end of my first answer.

Secondly, how doth it follow, that (n) is the

(n) *p. 2, & 9.*

*Injunction* require that the *Table* should be set in the place where the *Altar* stood, it must stand along close by the *Wall*? have you no better proof for it, (o) then that *Altars* *alwaies* stood so? Although this be a most bold and ignorant assertion (as shall be shewed in due time) yet being admitted, it doth not prove your sequel. For it might stand above the steps, with the end Eastward, and the side Northward, (p) as it was in most places of England, when this Letter was written, and yet obey the words of the *Injunction*, and be in the place where the *Altar* stood. If the *Injunction* had said, It was to be in the very place of the *Altar*, it had not done your feat. For, as *Aristotle* tells us, there is a double place; there is (q) *πρὸς τὴν οὐρανὴν* there is a place of the *Altar*, which might hold more than the *Altar* did; and there is a place, that holds (r) *just* no more in any dimension, than the thing placed. And the *Injunction* directed to her Majesties Subjects, and not to her *Mathematicians*, is likelier to use the term of a common and ordinary, than of a proper and *Mathematicall* place. This very *Injunction* saith in the next words, That in the time of the *Communion* it shall be in the *Chancell*. (s) The *Rubrick* saith, in the body of the Church or *Chancell*. The (t) *Canon* in force, in the Church or *Chancell*. All which are common and *Mechanicall*, and not *Mathematicall* places. And so the place of the *Altar* in this *Injunction*, is not all, and in all dimensions, but some part only of the Room which that *Altar* filled.

But

(o) P. 19.

(p) Pag. 26.

(q) *Natur. Arist. lib. 4 c. 4.*(r) *O's de h'et. ad h'et. mod. n. ov. libid.*(s) Before the *Communion*.(t) *Canon. 82.*



But here it is not so difficult neither. The words are, *In the place, VBI, where the Altar stood*; as in the (u) *Orders of Tertio, where the Steps stood*. So that the *Injunction* doth not describe the *Matematicall* place, but the *Vbi* onely, and *artificiall* place of the *Altar*. And (x) *Scaliger* will tell you, that many things else may be in an *Vbi* without levelling their length, breadth and thickness to the equall dimensions of a corporeall place. And therefore for the great paines you take with your line and levell, in finding that the (y) *Altar takes up much room to the North and South, which the Table placed end-long doth not take up, and the Table much room to the East and West, which the Altar did not*; you might have spared it all against the building of a new Pigeon-house. Your Chalk and Oker are quite wast away without these distinctions. For I that am but a poore Countrey-joyner, can set you up (if you please) a *Table* end-wise above the *Steps*, that shall be said as properly to be in the place where the *Altar stood*, as to be in the *Church*, in the *Chancel*, or that paved ground where the *Steps* were a little before demolished. And thus the *Writer* of the *Letter* doth not play (z) *Fast and loose*, but loose with you for altogether, dissolving this *pro*, *per* contradiction that rumbled in your brain, without the help of *Antonius Zimara*. If you mean by *Altar-wise*, the place, somewhat may be said for it; if the *Form* of an *Altar*, nothing at all in the *Injunctions* of 1559. Nor doth the *Writer* of the *Letter* any where say, that (a) the *Queens Com-*

(b) *the Steps*, &c.

(x) *De subtilitate*  
Exempl. 399.

(y) *Page 12*

(z) *Page 12*

(a) *Page 12*

(b) The Queens  
most royall  
Majesty by the  
advice of her  
most honoura-  
ble Counsell.  
*Preface to the  
Injunct.*  
(c) P. 13.

(d) The words  
be these. In the  
other (that is,  
either) where-  
of, saying for  
uniformitie,  
there seemeth  
no matter of  
great moment,  
so that the Sa-  
crament bee  
duely and re-  
verently admi-  
nistrated.

(e) In these  
words. Yet for  
observation of  
one uniformi-  
tie through the  
whole Realme,  
and for the  
better imitati-  
on of the Law  
in that behalf,  
it is ordered,  
etc.

missoners were content the Altars should stand; for  
my Copy hath it, (b) the Queen and her Counsell,  
her Commissioners having no hand at all in these  
Injunctions. So that your self is the (c) *Reviser* in this  
Confession: either wilfully corrupting the text,  
or swallowing a Gudgeon presented by the tran-  
scriber. I am not salaried to defend the *Writer* of  
the Letter in all words and syllables; who had he  
any ground given him by his Maiesties Laws to  
turne him about (seemes unto me fully as for-  
ward, and farre more able to defend old Cere-  
monies, than you are. But I must say this (though  
both of you should be offended) that the (d) *Queen*  
and the *Counsell* do not, unto me, seeme to ap-  
prove, but rather to disprove the standing of  
*Altars*, in this *Injunction*. They say indeed, that  
absolutely, and abstractedly from circumstances  
and considerations, it seemeth no matter of great  
moment, unto them, whether the Sacrament be  
administred upon the *Altars*, or the *holy Tables*,  
so as it be *duely* and *reverently* performed. *Duely*,  
without turning it to a *Sacrifice*, as the *Pontificians*  
did: And *reverently*, without pulling it down to a  
*bare stone* and *Figure*, as the *Zuinglians* did. But ta-  
king the case not abstracted and naked, but cloa-  
thed and adorned with all its circumstances unto  
their consideration, they clearly resolve to put  
down the *Altars*, and set up the *holy Tables*, for  
two main reasons. (e) The first, for *uniformitie* of  
divine Service through the whole Realme. And  
secondly, for a *conformitie* with the Statute of 1<sup>st</sup>  
*Elis. c. 2.* to the which the *Queen* had but newly  
pass'd

pass'd her *Royall assent*, when by the advice of her Councell she published these *Injunctions*.

My third therefore and last Answer is this, That it had been (f) *ridiculous indeed to imagine*, that the *Queen* and her *Councell* (the very flower and glory of both the Vpper and Lower house of Parliament) should in these *Injunctions* vary from the *Rites*, which they had but few daies before prescribed to be used in the *Rubrick* of the Book of *Common prayers*. (g) Where the Minister appointed to read the Communion, is directed to read the *Commandments*, not at the end, but at the North-side of the Table, (h) which implies the end to be placed towards the East great Window, as it was likewise practised in King (i) *Edwards* time; which the *Writer* of the *Letter* (what shift soever the poore man made to get the Book) hath indeavoured to prove out of (k) *The Troubles at Francofurt*. It being very like, that *Cox*, *Grindall*, and *Whitehead* (who made half the (l) number of the perusers of the *Liturgie*, which was to be confirmed in the Parliament of *Primo*) would observe that Ceremonie in placing the *Communion-table*, which themselves (at home and (m) *abroad*) had formerly practised. And that this was the last situation of that Table in King *Edwards* time, we may know from a servant in Ordinary of *Queen Maries*, from whom as I would be loath to receive matters of *Doctrin*, so shall I never refuse to be informed in matters of *Fact*; consonant and agreeing to the *Rubrick* of our *Liturgie*. Considering, as the Poet saith:

(f) *Pag. 22.*

(g) *Letter. p. 71.*

(h) *Rubrick before the Communion.*

(i) *P. 26.* That onely was put in to shew that he had the Book entituled *The Troubles of Francofurt*.

(k) *Pag. 30.*

(l) *Cambr. Elis. p. 23.*

(m) *Troubles of Francof. p. 23. 24.*

— *Fas est & ab hoste doceri.*

- (n) Miles Hugard, in his book call'd, *The displaying of protestants*, Anno 1556. Pag 81. So the Bishop of Lincoln to Bishop Ridley, And yet when your Table was constituted, you could never be content in placing the same, now East, now North, &c. *MS. & Monu.* vol. 3. p. 497. (o) Letter pag. 70. 71.
- (n) How long were they learning to set their Table to minister the said Communion upon? First they placed it aloft, where the high Altar stood. Then must it be set from the Wall, that one might go between: The Ministers being in contention on whether part to turn their faces, either towards the West, the North, or South. Some would stand Southward, some Northward, and some Westward. And this contention was determined (by the Rubrick still in force) for the North-side of the Table. Which in my opinion, confirms very much the conceit of the Letter, seem it to Doctor Coal never so shallow. That the Table should stand above the steps, if there were any; That it should not stand along close by the wall; That having (unlesse it were a Monster) but two long sides, (o) one of them should be placed towards the North, to obey the direction of the Liturgie. And for elbow-room, let him take his square and plummet again, wee'l find him enough. (p) When you build an high Altar, there must be from the foot or lowest degree thereof, to the Rails that inclose the same, eight Cubits, and more, if the Church will bear it, that there may be room for the Clergie to assist (as sometimes is required) at solemn Masses. When the Altars therefore, with their appurtenances, were taken down (for I will not offend those tender eares of his with the word
- (q) Pulling any more, though they deserve to be pull'd once again for this childish Criticisme) there was roomth enough to set a Communion-Table end-wise, in that very place where the Altar stood

(p) *Ator. Eccl.*  
*Mediol. sub*  
*Car. Borvov.*  
*part. 4.*  
*Institutionum*  
*fabricæ & su-*  
*pellestilis Ec-*  
*clesiasticae, l. 1.*  
*c. 11.*

(q) Pag. 11.

stood. Yet doth *Dissour Coal* hope (if his fire be of any activity at all) he hath burnt this doctrine to very dust, *cradiso pulvere*, with the learned dust of his Geometry.

(r) For there is no difference at all in this case, between the North-end and the North-side, which come both to one. For in all quadrilaterall and quadrangular figures, whether they be perfect square, which Geometricians (s) that is Peter Ramus, and those that follow him; for the Greeks do call it τετραγωνον, and the Latins, *aquilaterum*, which would not handsomely fit in this place, where the discourse is of a long-square) call *Quadratum*; or a long-square (as commonly our Communion-Tables are) which they call *Oblongum*, it is plain, that if we speak according to the Rule of Art, (as I hope we do not use to speak to poore subjects, that are penally to obey Lawes and Canons) every part of it is a side, howsoever Customo (s) *Quem penes arbitrium est & jus & norma loquendi*) hath prevailed to call the narrower sides by the name of ends. When therefore he that minis- (t) Horat. in *Artis Poetica*.  
teth at the Altar, stands at the North-end of the same, as we (that are not Mathematicians) use to call it, be- (u) Geom.  
stands no question (the right stile of a (u) Geometri-  
cian) at the North-side thereof, as in propriety of speech  
we ought to call it. And this interpretation of the Ru-  
brick Trasher standeth, because it is translated in the La-  
tin Liturgie of 2<sup>d</sup> Elisabethe; *ad cuius mensæ Sep-  
tentrionalis pattern Minister stans*. And I presume  
no man of reason can deny, that the Northerne end or side  
(call it which you will) is *pars Septentrionalis*. And  
thereupon he throws down his Gammel, and

(contrary to the *Proclamation*) challengeth in plaine termes the *trimme Epistoler*, to let him (if he can) heare in some reasonable time the contrary for him.

It is a Chitell of defiance, I confesse, and being sufficiently divulged, I must leave it to the party called upon, to take up, if he please or otherwise to digest, as his stomach and discretion shall best serve him. Let him meet the *Dogour*, if he dare; but yet happy he, if he doe not meet him. For mine owne part, I am nothing so much troubled with this language, as I am with a speculation that suddenly comes into my head, of the elevation and raptures of the Soul, when it is thorowly plunged in the studies of the *Mathematicks*. For as these learned men

(x) Εξ εὐαι-  
πέριος. *Arist.*  
*de anima*, lib. 1.  
*cap. 1.*

(y) Ἀνέστει-  
νομαι τὸν  
μαλινὸν.

*Plut.* non sua-  
viter posse vive-  
re juxta *Epicu-  
rum*. pag. 1094.

(z) Ἰδ. *downe*  
*Plut.* *ibid.*

(a) Εὐχρισ-  
τος πῶς πῶς  
Ζητήματα μὲν τῶν  
*Idem ibid.*

converse in abstracted notions (as the (x) *philoso-  
pher* tells us) without any mixture with the  
mud of this world, to is their pleasure and con-  
tentment so pure and liquid, that it is a kind  
of (y) *Hony-combe without any wax*, and a bowl of  
*Nectar* powred downe their throat without a  
crum of any diverting or distasting thought to  
interrupt them. Incomparable was the delight  
of *Euclide*, when he had found how to make but  
(z) a *Jacobs staffe*, which notwithstanding, I can  
buy for twelve pence. *Archimedes* wash't in a  
brazen Lavatory, cries out in an extasie, *I have  
found it*. His men thought he had found a *Coronet*  
of gold; and it was nothing but the (a) *Coronet* or  
Circumference of the *Vessel*. But that sad youth  
*Pythagoras* went beyond them all, who having  
ever



ever been in all his Sacrifices, *αὐτὸς* far from any lavishing humour, when he had found in a *Diagramme* an equality of some lines, or (as the *Doctour* calls them) of some *sides*, in a right-angled *Triangle* *ἰσοδύναμις* (saith mine (b) Author) downe went a whole *Ox* to the Gods for the Inspiration. It is not therefore without a great deale of reason, that *D<sup>r</sup> Coal* doth thus triumph in this page, to have found by his rare invention and study in Geometry, *four* *sides* in a long *Table*; nor without some hope of having one day an *Altar* and a *Sacrifice*, for joy of the *Diagramme*. And surely well may he deserve it, if at a *Table* that hath no end, he can Officiate at the end of the *Table*. Otherwise, to enform us that in every *Square* there are *four* *sides* (that is, (c) *four* *lines*, as all *Mathematicians* define a *side*) I assure you, is no more, than a Child in his long coats was able to demonstrate to the Divine *Socrates*.  
 (d) *Socr. From what line, my child? Ch. From this line. Socr. What, from this of foure foot long running from angle to angle? Ch. Iust so, Sir.* So as the Gods deserve nothing at all, no not that *holocaust* mentioned in the beginning of the Booke, of the *Doctours* discretion (which is a graine or two lesse than nothing) for this poore and meagre invention.

And that I deale clearly in this point, to the *Greeks* in the *Margin*, I will adde some definitions of an (e) *English* Gentleman of good esteeme amongst the Learned. *Triangles* are those which are bounded with three right lines. *Four*-square figures

(b) *Porphyrius*  
*de vita Pythag.*  
*ab Holstenio*  
*editus p. 34.*

(c) *Τὸ τετραγώνον*  
*ἔσται δὲ τὰ ὁμοῦ*  
*πλευρῶν,*  
*Squares* are  
*figures* com-  
*pass'd with*  
*four* *right*  
*lines. Euclid.*  
*Element ex*  
*Theon comment.*  
*translated by*  
*Dasypodius.*

*Ἐν δὲ τοῦ γεγραμμέ-  
 οῦ ματα ἑστὶ τὰ*  
*ὁμοῦ πλευρῶν,*  
*μενόμενα,*  
*Right figures*  
*are* those that  
*are* compass'd  
*with* *right*  
*lines. Ibid.*

(d) *Ζ. Ἀπὸ*  
*πλευρῶν γεγραμμέ-  
 νῃ. Ἀπὸ τού-  
 τῃ; &c. Plato in*  
*Meno. pag.*  
*418. Pufio-*  
*nem quendam*  
*Socrates in-*  
*terrogat quæ-*  
*dam Geome-*  
*trica de di-*  
*me. sione Qua-*  
*drati. Cic. Tust.*  
*qu. l. 1.*

(e) *M. Blonde-*  
*vils Exercit. 1.*  
*Book of the*  
*Sphere, p. 274.*

are those which are bounded with four right lines. Many square figures are those which are bounded with more right lines then four, &c. If you speak therefore according to the Rules of Art, a side in Geometry, is a line or length; and four sides are but four lengths. But a side in the English-tongue, is a long length (as the side of a man, from whence the word is derived, is the longest length of a man) and the two sides of a long square, the two long lengths of that square; which to the worlds end will never be proved to be that squares End. Your selfe confesse that Custom hath prevail'd to call the narrower sides (say you, I say, Lines or Lengths) by the name of Ends. And will you dispute out of Geometry against Custom? And that with people which are no Geometricians? (f) Then Aristotle shall tell you what you are. You must not dispute in termes of Geometry, with those that verse not in Geometry: Otherwise you will shew your selfe but a foul and sophistical disputant. Now Points and Lines are (g) proper to Geometry: (h) and so are Triangles, Quadrangles and Quadrates. And therefore these are not words for binding and penall Laws. *Loquendum cum vulgo.* When you speake to the People of a Side, you must take a Side as they take it (i) we must take the words that are most usuall, that is, those of daily speech and communion. If Customs have prevailed, it is too late to stop the current. Custom will carry it quite away from your Geometry. And as you may see in the Margin out of Tully (one that understood prettily well the proper

(f) *ἡ δὲ οὐκ ἔστι  
ἐν τῷ ἀριθμῷ  
μετρίως, μέλι  
γαμμετρίως δὲ  
μετρίως δὲ οὐκ ἔστι  
δὲ οὐκ ἔστι  
δὲ οὐκ ἔστι*  
Arist. Analyt.  
post. 1. 1. c. 12.  
(g) *1<sup>a</sup> δὲ οὐκ ἔστι  
Anal. post. 1. 1. c. 10.  
(h) *Anal. Post. 1. 1. c. 12.  
4. c. 21. p. 212.  
(i) *Opera dan-  
da est, ut ver-  
bis utamur  
quàm usitatif-  
simis.  
Cic. 4. de Finib.  
Usitata sunt ea  
quæ versantur  
in sermone &  
consuetudine  
quotidiana.  
Cic. ad Horat.  
lib. 4.***

tie of speech) there is no property of speech but in the speech of use and *Custom*. For otherwise every Art hath her words of Art; as (k) *Logic*, and what not? Nay the (l) great *Philosopher* tells us, that if a *Musician* propound his Probleme to a *Geometrician* in his owne termes, hee'l go neer to gravell him. If you please, wee'l try it a little. You are an excellent *Geometrician*, I perceive, and yet I shall present you with an *Epitaph* of a French *Musician*, Noel le Sueur, written in terms of *Musick*, which, for all your *Mathematicks*, you will never understand without the help of that *chanting Science*. Now if you may perchance have a *Croschet* in your pate more than I know of, be not descanting too fast upon this *Epitaph*. Upon my word it was not made of a *Vicar*, but of a (m) *Chanter* of *Langres*, and is here faithfully translated from the originall, who ever the *Rhymer* was.

(k) *Dialecticorum quoque verba nulla sunt publica; suis utuntur.*  
Et id quoque commune omnium ferè arithmeticum. Cic. Acad. quest. l. i.

(l) *H' δὲ ἀλλοτρίους, οὐ τὸ κοινὸν ἐστὶν ἀπὸ τοῦ αἰσίου καὶ ἀπὸ τοῦ κοινου καὶ ἀπὸ τοῦ κοινου καὶ ἀπὸ τοῦ κοινου.*  
Analyt. post. l. i. c. 1.

(m) *Les Rigoureux du Seigneur des Accords De Rebus par lettres, ch. 3. p. 25, & 26.*

*An Epitaph of an excellent Musician, faithfully translated out of a French.*

*Author.*

**V**Well couth he climb the scale of *Gamush Are*,  
Till leaving *Quire*, and of a *Mood* to marry.  
In this imperfect time, & uneven *Notchers*, (*Crotchets*).  
His house with *Minum's* swarm'd, his head with  
Then prowles a *Longe* the Countrey for relief,  
Look't for a *Large*, but lighted on a *Brief*.  
And from the *White Long*, and the sacred *Altar*,  
Deserving *Duplas*; reap'd but *Sesquialtar*.

Base was his best part; yet his neighbours say,  
 He sung the trouble till his dying day.  
 For Counterpoints and Discords much enquest  
 He made, till here he found his pause and Rest.  
 Time perfect had he had, and more prolation,  
 He quite had chang'd the plain song of the Nation.

Now all this is *santing*, not *chanting*, to an un-  
 musical man.

You are too much in your *Mathematicall* hu-  
 mour; as *Euclide* was before you: who passing  
 through many countries, and coming at the  
 last to the banks of *Nile*, and finding there  
 some *Diagrammes* in the sand, drawne by the

(n) *Calius Rhodig. Antiq. testion. lib. 18.*

cap. 34: Nun-  
 quam non  
 Colluctis  
 percussibus  
 Nili exupe-  
 rantia.

Hieron Card.  
 Encom. Geo-  
 metr.

(o) *Cardan. ibid.*

(a) The ablest  
 Canonist (no  
 doubt) in the  
 Church of  
 England. p. 50.

(b) *Post-nat. p. 62.*

(c) *Whigist in  
 his defence of  
 the admonition,  
 tit. 9. pag. 134.*

*Egyptians* (n) whom the often overflowing of  
 that River had forced to the study of *Geometry*)  
 is said to kneele down, and give the Gods thanks,  
 that he was entering into a Countrey inhabited  
 by men. As if they could be no men, that were not  
 withall (o) *Geometricians*. I pray you therefore re-  
 member, that the *Rubrick* was written for the use  
 of the *English*, not of the *Gypsies* or *Egyptians*.  
 And for your directions hereafter, I will give

you two Rules from two *Englishmen*, prettily  
 well versed in *Lawes* and *Canons*, because I per-  
 ceive you suspect and jeere the (a) writer of  
 the *Lettar*, as unskill'd in that kinde. (b) *words*

should be taken sensu currenti. For use and custome  
 is the best *Explic* to our both of *Lawes* and words. If of  
 all *Lawes* and *Words*, then most of all of the *Words*  
 of the *Lawes*. That's the first. The second is  
 to the same effect. (c) *The other is the common name*

*custom*

*unfashionably used of the common people, who will not be taught to speak by you or any man, but keep their accustomed names and terms.* Though you will go neare to tell him for his good advice, (d) *that this was but his Helena to please the people.* Well, if one should invite the good Gentlewoman your wife to dinner, and bid her sit down at the *side*, meaning in your property of speech, at the *End of the Table*, he might upon the very naming of this word *side*, find his *Gossip* (peradventure) in the *Top* of the house. But to dally with you no longer; learned men in these very particular *Ceremonies* we have in hand, have appropriated the word *sides*, to the *long*, and the word *End*, to the *short* length of an *Oblong square*: So as they cannot now be otherwise (but *improperly*) used. What say you to *Gregory* the 1<sup>st</sup>; who renewed the *Calendar*? I hope he had about him all the best (e) *Mathematicians* of *Europe*, that could inform him what was properly to be called a *side*. And yet in his (f) *Pontificall*, he makes no more *sides* of an *Altar*, then of a *man*, to wit, a *right side* and a *left side*, calling the *lesser squares*, the *anterior* and *posterior* part thereof. What think you of *Archbishop Bancroft*, and the *Composers* of our *Canons* now in being? Did they use in those *Canons* a property of speech? Surely they were much too blame, if they did not. And they require (as we heard before) (a) *That the ten Commandments should be set upon the East-end* (not the *East side*

(d) Pag. 47.  
 (e) Bullary  
 Tom 2. p. 456.  
 (f) Pontific.  
 Greg. 13. Venet.  
 1583. p. 144.  
 Et thurificat  
 Altare undiq;  
 ad dextrum &  
 sinist. u. latus.  
 Et p. 142. In  
 parte posteriori,  
 & parte anteriori  
 Altaris. And it is so like.  
 wife in the Pontificall  
 of Pius Quartus printed  
 at Venice, 1561. p. 133.  
 Above all this,  
 see Aet. & Monum.  
 vol. 2. pag. 700. Of. B. Ridley.  
 And in the Church of Paul  
 brake down the wall, standing  
 then by the high Altars  
 side. And when the Altars  
 were taken down in S. Denis  
 in France was opened by the  
 Abbat Suger, there was  
 found S. James

*arme en la partie anterior* in the anterior part; S. Stephens at the right, and S. Vincent at the left side of the Altar. Du Breul. Theatre des Antiquitez de Paris, lib. 4. pag. 1102. (a) Canon 82.

of every Church and Chappell. And for the words of the Latin Litargie of 2<sup>d</sup> of the Queen, that translates it, *ad mensa Septentrionalem partem* (which

(b) Mocket likewise followes in his Book) it helps the Doctor nothing at all, but to shew his want of Logick and learning. For beside that that Book is recommended onely (c) to a few Colleges, and not unto the Church of England, and was never confirmed by Act of Parliament, or King James his Proclamation; Walter Haddon, or whosoever else was the translatour thereof, in his Rhetoricall vein, useth in his rendring of these words, the *Genus* for the *Species*, which in an Argument will by no means endure a (d) *Reciprocation*, as freshmen know in the Universities. I do presume, gentle Doctor, that no man of reason can deny but that every End is a Part: but I hope a man may stoutly deny that every Part is an End, and yet with the help of a warm Night-cap keep his Reason safe enough. Every side of a man is a part: but he that will say that every part of a man is a side, hath neither head nor brains of his owne, nor hath he ever studied Vesalius his Anatomy. So that your Argument is troubled with a *Pleurisie* and some stitches in the side, which must be cur'd, otherwise you have reason, S<sup>r</sup>, to expect yet long to heare some news from the trimme Gentleman. Your Eve, S<sup>r</sup>,

(e) ( — *Ille tuum, Castrice, dulces latus* )

was taken from your side: ( And thereupon, by the (f) *Phrisians* and *Sicambrians*, a Wife is to this day call'd a *side*.) But she was not taken from (g) every part of a man. Tell her, that she was taken

(b) *Politia Eccl<sup>e</sup>. p. 331.*

(c) *Quoniam intelligimus, Collegia utriusque Academicæ, Collegium item novum prope Wintoniam, & Altonensem.*

*Q. Letters patents, 6. April. El. 2.*

(d) *Εἰς πλὴν ὁμοῦ καὶ ἑκὼς ἀντίστοιχον.*

*Top. 4. c. 1.*

(e) *Martial. epigr. lib. 6.*

(f) *Martianus in Lexic. verbo Latus.*

(g) *Si ex posteriori parte e- duxisset, nimis phis mulier viliis existeret; si ex anteriori, quasi viro adversariam effunderet.*

*Genad. in Gen. c. 7. fol. 74.*

*Nè aut Domina, si de Capite; aut Ancilla, si de Pedibus, Hugo de S. Vi- tæ.*



ken from your *Heels*, & you shall quickly find her (if she be metall'd) about your *Eares*. So in this particular, when you officiate at the *end* of the *Table*, you may officiate at a *part* (and well enough, for ought the *writer* of the *Letter* saith to the contrary) but you cannot officiate at that part of the *Table*, to the which by the *Rubrick*, confirmed by *Act of Parliament*, you are literally directed and appointed. Besides that, there is in this *Latine* translation more to be considered, than you are aware of. The *Calendar* there is full of *Saints*, and some of them got into red scarlet; there is an innovation in the *Obits* and *Exequies*, which is faine to be warranted with the *Queens* (b) especiall *Non obstante*. And what needed this to yong Scholars, that meant not to die so fast, but desired no more than leave to pray in *Latin*, to be better acquainted with books in that Language? Lastly, there were so few Copies of this *Latin Liturgie* printed at the first, that D<sup>r</sup> *Whitaker*, when he was but yet a very yong man, was imployed by his *Uncle* the *Dean of Pauls*, to translate it again into (i) *Latin*. Which had never been, unless the other version was at that time either exhausted or disliked. Set all these together, and compare the yeare of 3<sup>o</sup> and 4<sup>o</sup> of the *Queen* (for so long it may be yer the *Book* was printed) with the doings at the *Councell* of *Trent*, with the *Popes* endeavors to excommunicate, and the *Emperors* to protect this yong *Princeess*, and you shall finde a probable reason that this *Liturgie* should be translated, rather to comply with the (k) *forreign*, then to reigle & direct the *English Churches*.

(b) *Peculiari quaedam in sabbatibus & exequiis decantanda, quae Statuto non obstante, &c. Q. Letter patent.*

(i) *Latinitate donasse fertur (The Booke is extant in 8. folio) omnem rationem publicorum precum & totius Liturgiae formam praescriptam. A. Whitaker in vita Whitakeri. Oper. tom. 1. pag. 699.*

(k) *See the History of the Counc. of Trent lib. 8. pag. 727. Item Cambd. Ell. pag. 41.*

Churches. And so much by way of Answer to the second Argument.

(1) Pag. 63.

3. The third and main Argument of Dr Coal is this: *(1) That his sacred Majesty* (whom God long preserve) *hath hereupon a ready declared his pleasure, in the Case of S. Gregories, and thereby given encouragement to the Metropolitans, Bishops, and other Ordinaries, to require the like in all the Churches committed unto them.*

If this were true, it might very well serve for a Wall of brasse to keep off the tongues and pens of all the Clergie and Laity of England, from intermeddling in this Theme or Question any more. For who could have so steely a brow, as to out-face such a sacred Sentence; especially in a matter of a nature indifferent, and acknowledged by all Laws divine and humane, to depend immediately upon the *Royal decision*? But it is most untrue, that *his Majesty* hath declared in that *Act* one word of his pleasure *Hereupon*; that is, against the Contents of this *Letter*; although it was (if I be rightly informed) either punctually read, or opened very fully, unto his most excellent Majesty at that *Hearing*. But this *Amphleteer*, whose whole book is but a *Bisbe* against a *Bishop*; and every page thereof a *malicious falsification* of some Author or other, had this height of impudencie onely left to ascend unto in the Conclusion of his work, *ponere os in calum*, to out-face heaven it self; and misreport the justice of so divine a *Majesty*. For if you abstract from this *Declaration*, which this bold man hath printed for an *Act of Counsell*, the *Allegations* which

(which he calls the *Relations*) of both parties, and his *Majesties* just pleasure for the dissolving of the Appeal; the remainder will prove a full confirmation of this *Letter* he so much frets against, and a most condigne reprehension of that Squirrel-headed yong man, that without consent of his *Fellow-minister*, and in contempt of his *Diocesan*, and all that populous *Parish*, would throw the *Communion-table* out of doores, and build him a close *Altar*, out of faction and singularity. His *Majesties* Rescript, *Mentis aurea verba brachiosa*. He to be written in plates of gold, is this, and this onely, concerning the point in controversie:

And likewise, for so much as concerns the liberty pag. 65.  
given by the said *Communion-book*, or *Canon*, for placing the *Communion-table* in any Church or Chappel with most conveniencie: That liberty is not to be understood, as if it were ever left to the discretion of the *Parish*, much less to the particular fancy of any humorous person, but to the judgement of the *Ordinary*, to whose place & function it doth properly belong to give direction in that point, both for the thing it self, & for the time, when and how long as he may find cause.

With this Sentence I will conclude the Chapter: And will not presume with any (q) mortall discourse of mine, to profane such heavenly expressions. Here is more than I could say; here is as much as I could think. Here is no *Altar*, no *Altar*-wise, no fixing in the East, no stepping, no mounting; but all left to the *Law*, to the *Communion-book*, to the *Canon*, and to the *Diocesan*. And therefore if this do not defend the *Writer* of the *Letter* (if he

H 2

prove

(q) Ne quid, post illud divinum & immortale factum, mortale faceret. *Plin. in Panegy.*

(r) pag. 3.

prove a (r) Diocesan writing to his own private Parish-Priest) per my & parsons, (as our Common Law requires to lay) from the first word to the very last therein contained, let him get him another Champion, and remain undefended for me.

(s) Virgil.  
Æneid. 1.

(s) Si Troja dextrâ  
Defendâ potu est, etiam hâc defenfa futura est.

### CHAP. III.

Of the Episcopall, and Presbyterall or private Ministers power, in matters of Ceremony. What influence the Pietie of the times, or the (secret) good work now in hand, can have on this subject.

(a) A ceromē-  
te nos Aphe  
excepit. Senec.  
Epist. 57. Ha-  
phe, pulvis quo  
inspergebantur  
luctaturi. At-  
vetus in locum.  
Sic Ovid. Ille  
cavis hausto  
spargat me  
pulvere palmas.

**A**S the (a) ancient wrestler in the Olympick Games finding his adversaries members so slick and slippery with oile and sweat, as it was impossible to lay any fixed hold upon them, used to powder them over with a kind of dust, whereby to procure himself a surer gripe and fastning: So this Pamphleter having slipt and glided (as it were) those poore Reasons he hath into all the severall parts of this *Libell*, so as it is impossible to refute them without committing as many Tautologies as he useth himself; I have thrown this Method like a kind of Pin-dust upon those naked limbs, that I might get some hold of him, and try whether he be as strong and manly; as he is sldging and slippery in his Refutation. As therfore I have in the last Chapter reduced into a  
body

body all the *Regall*, so I intend to do in this, all the *Ecclesiasticall* power, that the poore fellow conceives to be any way opposite to the *Letter* confuted. I must therefore fall a picking of them up, like so many *Daisies* in a bare *Common*, here and there one where I can find them.

First, the setting of your *Table Altar wise*, being now exacted frō you by your *Ordinary*: *This Case* (saith<sup>b</sup> he) requires more of your Obedience than *Cu-* (b) pag. 22.  
*riosity*. And should we all be so affected as to demurre on the *Commands* of our *Superiours*, in matters of exterior order, and publick government, till we are satisfied in the grounds & reasons of their *Cōmands*, or fly off from our duty, we should soon find a dissolution both of *Church* and *State*. You know who said it well enough; *Si ubi jubeantur, quarere singulis liceat, pereunte obsequio imperium etiam intercidit.* (c) (c) pag. 59.  
 Now the *Ordinary* of his own *Authority* can (if he please) so appoint and direct it. Beside that, his (d) (d) pag. 63.  
*Majestie* hath given encouragement to the *Bishops* and other *Ordinaries* (whereof I have shewed the contrary in the precedent Chapter) to require the like in all the *Churches* committed unto them.

Secondly, *The Vicar* of *Gr.* himself (e) might desire to have an *Altar*, i.e. to have the *Cōmunion-table* placed *Altar wise* at the upper end of the *Quire*, or use the name of *Altar* for the holy *Table*. (f) (e) pag. 9.  
 (f) pag. 10.  
 Because, for any thing the *Canon* tells us, the *Vicar* (who is never nam'd or dreamt of in the *Canon*, or articulated unto concerning this particular in either the *Dio-*  
*cesan* or *Metropolitan Visitation*) was to have a greater hand in ordering of the said *Table* than the *Bishops* immediate *Officers*, the *Churchwardens*, more

or ought to have; as one that better understood what was convenient in & for Gods service, thē they did or could. Nor did the Vicar any thing against the Canon (as he did not by taking his Mornings draught before he went about it) in causing the Table to be disposed of to a more convenient place thē before it stood in. Onely this Epistoler is pleas'd to countenance the Vestry-doctrine of these daies, in which the Church-wardens and other Elders (that grow in the Doctors barren wit, never dream't of in the Letter would do all, leaving their Minister (God blesse good holy Church-men frō such a misadventure) to his studies and Meditations. A thing more fitting for S. Basil or S. Bernard, then for a Vicar, who was never intended for a looker on, or a dull spectator of their active undertakings in removing (when they are commanded by the Ordinary) a joynd Table. (g) For the Curat being once appointed as a principal man to take Altars down, who but he should set them up? It is true indeed that the Bishop of the Diocese is the man, to whom by right (and by the Liturgy) the ordering of these things doth belong; but then it is as true (or if it be not true, as it is most fals and foolish) yet (saith the (h) Indicious and learned Divine, Dr Coal, alias Firebrand) it is more fit, that he should send his resolutions to the Priest, then to the (I know not what) people, a kind of Myrmidons swarm'd out of the Doctors fancie, and never mentioned in the Letter confuted. And to say that they are the Diocesans subordinate officers in this kind, is another smack of the Vestry-doctrine; And placed there on front, to delight the people, encouraged thereby to contemn their Parsons, who are left to meere

(g) pag. 11.

(h) Title pag.



contemplative Meditations, & not employed (as they should be) in removing and providing of *Trinities* and *Tables*. And therefore, O bloody Prelate, to gorge thy Clergy in this kind, as not to suffer them to execute all these Mandates of *Commissaries* and *Officials*, concerning *Bells*, *Frames*, *Bell-ropes*, *Beeres*, *Shovells*, and *square Tables*; but leave those active spirits to moulder away (against all conscience) in divine Meditations! *Parce precor stimulis*. Oh be not so hard-hearted and merciless (i) to advance on this sort the *Authoritie of the Church-mardens* so high above their *Ministers*. Especially <sup>k</sup> seeing the *Vicar* in correspondence unto former *præfice* (some 80 years before) thought the place where formerly the *Altar* stood, to be fittest for it. Which he knew better than this extravagant *Epistoler*, though the *Epistoler* seem to be a *Diocesan*, and the other a private *Parish-priest* in his *Jurisdiction*. (i) pag. 48. (k) pag. 71. 1 pag. 3.

Thirdly and lastly, If both the *Ordinary* and *Vicar* (which is not to be conceived) should want a power to set the holy Table *Altarwise*, (m) what can be said to that *uniformity of publick order*, to which the piety of the times is so well enclined? What say you to the good work which is now in hand? Shall such (n) a *poore trifling piece of work as this*, discountenance these sublime intentions? *Non sinam, non patiar, non feram*. And thus our *Coal* sparkles and layes about him. (m) pag. 4. 67 22. (n) pag. 3.

But surely these demonstrations were born in *Thebes*, and not in *Athens*, and being of the true *Gadmean* brood, do kill and destroy one another;

————— (o) *suoque*  
*Marte cadunt subiti per mœna vulnere fratres.*

(o) *Ovid Metamorph. lib. 3.*

For:

For if the *Vicar* had power to transpose *Tables* and set up *Altars* without and contrary to the will of his Ordinary, why should he not (in the name of God) *demurre* upon the commands of his *Superiour* in matters of exterior order, and bid a *Fico* to your first Argument. But if upon his first *demurre* in this kinde, *imperium intercidit*, the Empire Ecclesiasticall is at an end, what shall become of the lustie blade that understood himself better then this extravagant Ordinary, and of your second kinde of Argument? Mary then, if the *Piety* of the times, the *devotion* of some judicious particulars, and a *good work*, as yet in *Abeyance* and pendant in the aire, but ready yer long to fall upon our heads, shall become the *Square* and *Canon* of our exterior order in the Church; *Barbara celarent*, talke no more of *Mood* and *Figure*, for I would not give a button for all your *Syllagismes*. So that these *Thebane* Arguments, that drew their first breath

(p) *Iuven. Satyr.*

(q) *Pallas ad-  
est motz que  
juhiet suppone-  
re terræ Vipe-  
reos dentes.  
Ovid. Metam.  
lib. 3.*

(p) *Vervocum in patria crassoque sub aëre,* —  
are but a kinde of Sheeps head sodden in the wooll, and will doe the *Writer* of the *Letter* no harm at all; being made of the (q) tusks, though of a *Serpent* indeed, yet of a dead toothlesse *Serpent*. First, as touching the Reverend Ordinaries of this Land, if there be any that dislike of their Callings, or conceive of the same as not grounded upon Apostolicall, and (for all the essentiall parts thereof) upon divine Right; I would hee were with Master *Cotton* in the *New*, as unworthy of that most happy government

government, which (by the favour of God and the King) all the Laity and Clergie doe here enjoy in the *old England*. But yet they never had, or challenged unto themselves any such exorbitant power over their Clergie, and over the *Laws* and *Canons* established (especially over *Acts of Parliaments*) as this *Judicious and learned Divine* (as he writes) but indeed most injudicious and trifling Novice (as he proves himselfe) doth attribute unto them. Did ever any Bishop covet to command his Clergie, as a Generall doth his Armie in a drunken Mutinie, by *Martiall Law*? And yet this is the very President he cites out of *Tacitus*. No, no, Bishops have ever governed their Clergie by *Canon Law*, and not by *Cannon shot*. God hath appointed them to governe both the *Priests and the People* subjected unto them according to certain divine and humane Lawes, and that with a power of Moderation, and not Domination, saith a great Prelate of this Church. Sitting in *Synods* they might heretofore judge of *Canons*, but in their *Chaires* they are not to judge of *Canons*, but according to *Canons*, saith the *Father* of all the *Canonists*. Otherwise why are the *Appeals* by *Canon Law* as ancient in the Church of God, as the *Canons* themselves? But because it is possible a Prelate may propose unto himselfe, some *peevish, wrangling, and waspish humour* of his owne, in stead of a *Canon*? No ecclesiasticall Judge whatsoever is to guide himself by his *own sense*, but by the *authoritie of the Canons*. It is true indeed, that our reverend Archbishops and Bi-

*¶ Vnde graue.*  
They would  
know whiche  
*¶ Vnde Crispi-*  
an did drive  
those Car-  
loads of Ar-  
mour. *Tacit.*  
*lib. 2. c. 32.*  
according to  
*Gruterus.*  
*¶ Bist de pepe-*  
*rus Gubern. 2.*  
*lib. 2. p. 352.*  
*¶ Gravian. part.*  
*1. lib. 4.*  
*¶ Concil. Ri-*  
*cen. c. 3.*  
*Micrologus.*  
*philosophia n*  
*triv. mouty*  
*andia. And*  
*therefore they*  
*may conqueri*  
*de iudi. in suo-*  
*rum Episcopo-*  
*rum Concil.*  
*Asie. sub Aug.*  
*Can. 18.*  
*¶ Extri de Con-*  
*stit. c. 1.*

Bishops here in England had a power (in Synod) to make *Declaratories* and *Reveatories* of their *Common Law* (as they terme it) to set penalties where they were wanting, and aggravate them where they were deficient, and to make Additaments to the constitutions of the *Pope* himselfe; but still with this *proviso*, that they do not overthrow the *jus commune*, and crosse the generall Lawes of Gods Church. But this power they had heretofore, it being now quite taken away by <sup>2</sup> King *Henry* the Eighth. And that not for the reason some have given thereof, <sup>a</sup> because the state of the Clergie was then thought a suspected part to the Kingdome, in their late homage to the Bishop of *Rome*: (for there were as great *Royalists* in those dayes as in any age sithence whatsoever) but for the reasons I gave in the Chapter before; that these *Ecclesiasticall Jurisdictions* were the native *Roses*, and *Lilies of the Crown*, not first prickt in by *Gardiner* the Bishop, but grafted and deeply rooted in the same by the first *Gardiner* we read of from the very beginning. So that the power of making and executing such *Canons* being ceased, if the Ordinaries now command, where there is no Law or former *Canon* in force, it laies a burden and grievance upon the subject, from which he may appeale, as being a thing unjust, and <sup>a</sup> consequently of a nature whereunto obedience is no way due. Nor do our reverend Bishops otherwise conceive it. Whatsoever by the Laws of God, the *Prince*, or the *Church*, is once constituted, is no longer to be mooted upon, but absolute.

y Lindwood in  
e. Presbit. verbo  
Iuramento, de  
Majori. c. O.  
mediet.

2. 25. H. 8. c.  
19.

a Considerati-  
ons of the Go-  
vernment of  
Bishops.

b Cuius est  
Responsus, nec  
adhuc Episco-  
pus aut Can-  
cellarius, dice-  
bat fuisse in  
arbitrio Regis.  
Statuta abro-  
gare & rursus  
novos institu-  
ere. Calvin. in  
1. Reg. c. 7. v. 13.  
c Genes. 2.

J. Lindwood in  
e. Quia incon-  
veniens.  
e. Biss. de per-  
pet. Eccles. Gu-  
m. 14. p. 343

absolutely obeyed by all inferiours. And what  
 God, the King, and Church have directed, is not to  
 be put to deliberation, but to execution. And ano-  
 ther learned man saith truly, that we make not  
 the power of the Bishops to be Princely, but Fa-  
 therly, and dirigible by the Lawes. And Master  
 Hooker gives the reason hereof: *When publike*  
*consent of the whole hath established any thing, every*  
*mans judgement being thereunto compared is private*  
*howsoever his calling be to some kind of publike*  
*charge.* Now it is true, that <sup>h</sup> D. Coal noteth, that  
 in all doubts that may arise how to understand, do  
 and execute the things contained in our *Liturgie*,  
 a deciding power is left to the Bishop of the Diocese,  
 to take order by his discretion for the quiering  
 of the same. But it is as true, that Coal dasheth  
 out with an &c. the main *Provis*a of this power;  
 'So that the same Order be not contrary to any  
 thing contained in this Book. And therefore it is  
 untrue what he saith in the end of his Pamphlet,  
*That the Ordinary hath an Authorisie of his own (as*  
*he is Ordinary) to place the holy Table in one or other*  
*situation, more than what is given him (in case of*  
*doubt and diversity only) by the foresaid Preface.* All  
 which I have opened the more at large, to shew  
 the raw and indigested Crudities, that this judi-  
 cious Divine imposeth upon us; not that I would  
 advise any Clergie-man, of what degree soever,  
 to oppose his Ordinary, either in this or any other  
 particular of so low a nature. Far be it from me to  
 do so. That is a Doctrine

— *nigro carbone notanda.*

f. D. Field of  
 the Church, &c.  
 c. 27.

g. Preface to  
 his Works.

h P. 12.

i Preface be-  
 fore the Masse  
 of Communion.

*It should  
we get off from  
our duty at  
sight of every  
new device, we  
should soon find  
a speedy dissolu-  
tion both of  
Church and  
State,*

to be defended onely by D<sup>r</sup> Goale. I say, that  
all Commands of the King (for this Fellow  
jumbles again<sup>k</sup> the King and the Bishop, *tanquam*  
*Regem cum Regulo*, like a Wren mounted up on the  
feathers of an Eagle) that are not upon the first  
infirmitie and illation (withour any *Profligistmes*)  
contrary to a cleare passage in the Word of God, or  
to an evident Sun-beam of the Law of Nature;  
are precisely to be obeyed. Nor is it enough, to  
finde a remote and possible inconvenience, that  
may ensue therefrom; (which is the ordinary ob-  
jection against the book of *Recreations*) For  
every good Subject is bound in<sup>l</sup> Conscience to  
believe and rest assured, that his Prince (envi-  
roned with such a Counsell) will be more able to dis-  
cover, and as ready to prevent any ill sequele that  
may come of it, as himself possibly can be. And  
therefore I must not by disobeying my Prince,  
commit a certain Sinne, in preventing a probable  
but contingent inconvenience. And then in the next  
place, for the Bishop or Ordinary: If he com-  
mand according to the Laws and Canons confir-  
med, (for otherwise he is in his *Excommunic*s, and  
mourns not as he should) why then, in such a case  
as we had even now, that is, a Case<sup>m</sup> of diver-

*I We would not  
have our Sub-  
jects so much to  
mistake our  
Judgement, so  
much to mi-  
strust our Zeale,  
as though we  
could not  
discern what  
were to be done,  
or would not do  
all things in due  
time. R. Edw.  
Proclam. be-  
fore the Com-  
mons. 1548.*

*Quid si da-  
bitur subditis,  
utrum quod precepitur sit contra Deum vel non? Respondet; Debet obedire. Summ.  
Rosell. Summ. Angel. Summ. Sylvest. in verbo Obidicaria. Quoties subditum convenien-  
ter inquisitione certificari non potest, obedire debet; et obediendo excusatur; etiamsi da-  
bitur an agat contra preceptum Dei vel non. Sylvest. ex Raimundo. Vide P. dno de Ledes-  
ma, Sum. part. 3. tract. 25. c. 1. So in the Partidas, Part. 2. tit. 23. Ley 11. En esto es  
segundo e meoza de saber la voluntad de sumador (that is) The lesser in this case is to  
follow the will of the Greater. See then for the Canon Law. Hostiens. Sum. lib. 1. de  
majorit. & obed. Gl. in c. ad aures. De tempore Ordin. in Gl. 2. et Gl. 1. in c. Qui contra  
morem 1. dist. 47. et c. cum Gl. 1. c. ad hoc. Dist. 2. q. 7.*



*stie, Doubt and Ambiguity*, he is punctually to be obeyed by those of his Jurisdiction, be they of the *Clergie*, or of the *Lay*. I say in matters of *doubling* and *ambiguity*, where the inferiour shall be approved of God for his duty and obedience, and never charged as guiltie of Error, for any future inconvenience. The exceptions from this Rule are very few; in cases onely, when the Command of the *Ordinary* doth expressly oppose an *Article of Belief*, one of the ten *Commandments*, or the general *state and subsistence of Gods Catholick Church*. In all other Cases whatsoever that are dubious, the inferiour is bound to believe his superiour, saith the most wise and learned of all the *Jesuits*. This point well poised and considered, would clear a world of Errours both in Church and Common-wealth. And therefore I will set down in the Margent some of my best Authors that confirm it. I have not heard (I protest sincerely) of any *Lord Bishop*, that hath exacted of his Diocese the placing of the *Holy Table*; as this man would have it, and do believe this passage of his to be rather a *Prophecie*, what he means to do when he comes to his *Rochet*, than a true *History* of any *Diocesan* that hath acted it already. But howsoever, as long as the *Liturgie* continueth as it is (without offence to any man in place be it spoken) I had farre leiver be he should obey, than he that should peremptorily command, in this kinde of Alteration. And my reason for this, shall be the reason and expression of a wise and learned man. *If it be a Law which*

n Summa Ro-  
sell. verbo O-  
bed.

o Totus. In-  
stru. Sas de 7.  
pecc. c. 15. See  
Gloss. in 1 De-  
cret. tit. 11. c. 5.  
Si dubium sit  
præceptum,  
propter bonum  
obediencie ex-  
cusatur à pec-  
cato. tunc in  
veritate su ma-  
lum.

p Hookers Ec-  
cles. pol. book 4.  
d. 14. p. 164.

the custom and continuall practise of many years hath continued in the minds of men, to alter it must needs be troublesome and scandalous. It amazeth them, it causeth them to stand in doubt, whether any thing be in it selfe by nature good or evil, and not all things rather such as men at this or that time agree to accept of them; when they behold those things disprayed, disannulled, and rejected, which use had made in a manner naturall. And so in all respect and humilitie to their high places and callings, I leave those reverend persons herein to their owne wisdom and discretion.

But that Monsieur the *half-Vicar* should have a power to remove (of his own head) the *Communion-Table* from that place of the Quire it had hitherto stood in from the very first Reformation, and to call that an *Altar*, which his *Rubrick* never calls other wise than a *Table*, and to be enable to this by the *Canons*, and to be a *Judge* of the convenience of the standing thereof, yea a more competent *Judge*, than the *Ordinary* and his *Surrogates*, and no way to permit the *Church-Officers* to doe what they are enjoyned by their immediate Superiours, is such a piece of *Ecclesiasticall politie*, as (were it but countenanced by many of these judicious *Divines*) would quickly make an end of all Discipline in the Church of England. Here is not only *I. C.* but *T. C.* up and down, and *New England* planted in the midst of the *Old*. O foolish *Vicar* of *Boston*, that would needs take *Sanctuary* as far as *America*, to shelter himself from *Ecclesiasticall Jurisdiction*. Whereas had he

¶ Pag. 3.

¶ Pag. 3.

he but made a permutation with his next Neighbour, the Vicar of Gr. and gotten but the acquaintance of these judicious Divines (as they pass'd by that Road) he might have done what he would in his own Church.

<sup>1</sup> Ostendens digitum, sed impudicum,

*Alconti, Dasioque Symmachoque,*

in despite of the Ordinary & all his Officers. I am afraid that these *judicious Divines* that tamper so much in Doctrine with *Sancta Clara*, and in Discipline with *Sancta Petra*,<sup>a</sup> Flood and *Lomeley* will prove in the end but *prejudicious Divines* to the estates of *Bishops*. I am sure this *Tenet* is in the highest degree *Iesuiticall*; and that the solid Divines, both of ancient and later times, were of another opinion. *To impair the power of Bishops is no little sinne.*<sup>2</sup> *Let no man presume to dispose of any thing belonging to the Church, without the Bishop,* saith *Ignatius*. For he that doth otherwise, doth *teare* (<sup>a</sup> as you would do a bough from a tree) the untie, sodder, and comely order that should be amongst Gods people. *Suffer nothing to be done in that kind without thine own approbation*, saith the same Father writing to a<sup>b</sup> Bishop. And this advice was so well approved of in the Primitive Church, that word for word it was inserted into the body of that famous Councell of *Laodicea*, Anno 364. The word used both by *Ignatius*, and the generall Councell is *opistius, to be active*

f Mart. 1.6. Ep.  
20.

t Notis in Epist  
Mottin. ad Balf.  
u His Book a-  
gainst Dr Kel-  
lison.

x Le Maître  
Instituteur. Episc.  
antiqui Paris.

c 1. ad Epist.  
Lomeli.

у' Амартіа і  
мохос' пмїу й-

say. Clem Rom.  
Ep ad Cor 2: 67

ॐ नमो भगवते वासुदेवाय ॥  
 श्रीकृष्णाय नमः ॥

ἐνηχοῦντων εἰς  
τὴν ἐκκλησίαν.

Ignat. Ep. ad  
Smym<sup>u</sup> Ancy-

ἡμεῖς οὐκ ἔχομεν τὴν  
ἐπιστολὴν καὶ μὴδ' ἄλλαν

Idem in Ep. ad

T. allenj. Y<sup>u</sup> μ<sup>u</sup> v

201 τῆς τοῦ Ἐπισκόπου γνώμης. Idem Ep. ad Ephes. α Τὸν ἀποστολὰ δι' αὐτῶν εἰς τὴν  
 τυλίαν συζητοῦν. Ignat. Ep. ad Smyrn. b Epist. ad Polycarp. Πολυκαρπὸν Ἐπίσκοπον,  
 μέλλον ἐπισκοπεῖν μὲν καὶ Θεὸν Μνηστὴν ἀλλοτρίως οὐκ οἶμαι συζητεῖν. c Conc. Laod. Can. 57  
 Μνηστὴν πρὸς αὐτὸν ἀλλοτρίως οὐκ οἶμαι συζητεῖν. Codex Canon. Eccles. Vatisf. Can. 61.

and

d pag. 10.

e For the first;  
If you should  
erect any such  
Altar, (which  
I know you  
will not.)  
f Pag. 52.

g Leo Epi. 88.

h Siquidem nec  
erigere iis alta-  
ria, nec Eccle-  
sias vel altaria  
consecrare li-  
cet. Vide Bin.  
Concl. general.  
Tom. 1. p. 990.  
i Part. 3. dist. 1.  
Abloq. Episcopi  
permissu in Ec-  
clesia conse-  
crata non eri-  
gatur alare.  
Vide Bin. Con-  
cl. gen. Tom. 2. p.  
368.

and stirring in these businesses. And therefore the Priest must needs (in despite of our *Doctor* and <sup>d</sup> his Doctrine) keep him still to his meditations, and be a *looker on*, untill his Ordinary shall otherwise direct and appoint him. Especially in the matter controverted, which is *Erecting of Altars*. For the Case must be taken as it is in the <sup>e</sup> Letter (and was in truth and verity) not as this poore Mooter doth <sup>f</sup> reasonably (that is; against all the Laws of reasoning) presume it. For to presume a thing against the words of his adversarie, is not to take a case, but to make a case; which wilbe laught at in the Inns of Court. There were some Priests in France and Germany, that encouraged thereunto by the *Chorepiscopi* or *Country-Suffragans*, did presume, in the absence of their Bishops, <sup>g</sup> *erigere altaria*, to erect Altars. And this about the time of *Theodosius* the yonger. But *Leo* the great tells them plainly, they had no more power to erect, then they had to consecrate an Altar; and that the *Novells* and *Canons* Ecclesiasticall did utterly <sup>h</sup> inhibit *single Priests* to do either the one or the other. Whereupon not many yeares after, about the time of *Iustinian* the Emperour, *Harmisdas* made an absolute decree to inhibit Priests to erect any Altars in this kinde, under pain of deprivation, as we read in <sup>i</sup> *Gratian*, and elsewhere. Which places I do not (for all that) presse dogmatically, as conceiving the *Vicar* would be so absurd to dogmatize any such matter, as you perceive the writer of the Letter seems to excuse him; nor was that the Errour of the *Germane* Priests: but

I presse it onely *historically*, to let you see, that if such a Rumour had been raised in the *Church* (as we all know the *Vicars* behaviour did raise in the *Neighbourhood*) 1100 yeares ago, what severitie they would have used to chastise the insolencie. And no marvell, if you consider well what I shall now represent unto you: That the very *Romans* themselves, in the time of their Republick, would never assent that a *private* man should presume to erect an *Altar*. But that which I presse for doctrine is this. That a *single Priest*, *quà talis*, in that formality and capacitie onely as he is a *Priest*, hath no *Key* given him by God or man, to open the doores of any *externall jurisdiction*. He hath a *Consistory within, in foro Penitentia*, in the *Conscience* of his *Parishioners*, and a key given him upon his *Institution*, to enter into it. But he hath no *Consistory without, in foro Cause*, in meddling with *ecclesiasticall Causes*, unlesse he borrow a key from his *Ordinary*. For although they be *the same keys*, yet one of them will not open all these *wards*: the *Consistory of outward jurisdiction* being not to be opened by a *Key* alone, but (as you may observe in some great mens *Gates*) by a *Key* and a *staffe*, which they usually call a *Crozier*. This I have ever conceived to be the ancient Doctrine in this kind, opposed by none but professed *Puritanes*. They tell us indeed, that

di et solvendi hinc et inde, non tamen qui habet potestatem ejusmodi ad hunc actum, habet eam ad illum actum. *Alex. Hal. ibid.* Non est alia in essentia, sed in alium usum se extendit *ibid.* Quando consecratur Episcopus, non conferunt alia clavis, sed extenditur usus illius primæ clavis: unde dicitur accipere baculum, i. e. ampliorem potestatem. *ibid.* Sic *Epim* in 4. *Sentent.* d. 18. §. 2.

k. Video enim esse legem veterem Tribunalium, quæ vetuit in iustis plebis ædes, terram, aram consecrare.

*Cic. Orat. pro domo sua ad Pontifices, quæ est Or. 29.*

Ille potestas quæ est ligandi & solvendi in foro Iudiciali, datur in consecratione Episcopi, alia, in consecratione Sacerdotum, quando dicitur, *Quæcumq; remiseritis &c.* Hugo de *Sancto Victore* apud *Halenf.* in *Sacerdotes* non habent potestatem ligandi vel solvendi in foro Cause, & tamen absolunt in foro Penitentia, *Hal.*

*part. 4. q. 21.*

*membr. 4.*

n. Licet sit una potestas ligandi

p. *Altere Do-*  
*ma* 6. c. 4 p.

224.

q. *Ibid* p. 113.

r. *M. Hooker in*  
*his Preface.*

ca. 1. c. 1.

f. *D. Field of*  
*the Church*, 5.  
c. 27. p. 498.

s. *M. Hooker in*  
*his Preface.*

w. *Answer to*  
*the Admoniti-*  
*on*, Tract. 2.  
p. 37.

x. *M. Hooker in*  
*his Preface.*

y. *Page* 11.

z. *Page* 66.

the Bishops power<sup>r</sup> was the poysonous Egge out of which *Antichrist* was hatched, that it is meere tyrannie, because it takes all<sup>a</sup> to the Bishop, and his Officers, and turnes the Vicars to *Soliloquies* and *Meditations*; whereas the<sup>r</sup> Minister holdeth all his authority unto the spiritual charge of the house of God, even immediately from God himselfe, without dependance from King or Bishop. But all learned men of the Church of England, that are truly judicious Divines, do adhere to that former doctrine. They allow the Schoolmens double power, that of Order, and that of Jurisdiction; and the subdivision of this Jurisdiction, to the internall and externall, appropriating this last to the Bishops onely. They say clearly, that all<sup>r</sup> consecrated persons have not the power of jurisdiction; They aske you roundly, *Who shall judge what is most comely? Shal every private man? Or rather such as have chiefe care and Government in the Church?* And for the Minister, whom you would have wholly imployed, they conceive, that generally he is a man, <sup>x</sup> though better able to speak, yet little, or no whit apter to judge then the rest; and that to give him a domineering power in matters of this nature, were to bring in as many petty Popes, as there are Parishes and Congregations. But the written Law and speaking Law of this Kingdome, are above all testimonies that can be produced; the one appointing the<sup>r</sup> Bishop of the Diocese onely in the Affirmative, and the other excluding the particular<sup>r</sup> fancie of any humourous persons in the Negative, from assigning out these matters of Convenience in Gods service. And the



the reason why this private *Vicar* should not (without farther directions) call the *holy Table* an *Altar*, is set downe in the *Letter*, but not touched by you, and is a stronger one than your Head-piece is capable of. <sup>a</sup> *Because the Church in her Liturgie and Canons, doth call it a Table onely.* It seemes by you, we are bound onely to pray, but not to *speak* the words of the *Canon*. I have been otherwise taught by learned men. <sup>b</sup> That *where we have a Law and Canon to direct us how to call a thing, we ought not to hunt after reasons & conceits, to give it another Appellation.* <sup>c</sup> And that every word hath that operation in construction of Law, that wee may draw our Argument from the words, as from so many Topick-places. Which the *Writer* of the *Letter* seems to do in this passage. The *Rubrick* and the *Canons* call it nothing but a *Table*; and therefore do not you, a poore *Vicar* in the *Countrey*, call it an *Altar*. The *Writer* doth not deny but that the name hath been <sup>d</sup> long in the Church, in a *Metaphoricall* usurpation, nor would he have blam'd the *Vicar*, if he had in a Quotation from the *Fathers*, or a discourse in the *Pulpit*, nam'd it an *Altar* in this borrowed sense: but to give the usuall call of an *Altar*, unto that Church-utensill, which the Law (<sup>e</sup> that alwayes speaks properly) never calls otherwise than by the name of a *Table*, is justly by him disliked, and by this Gallant lamentably defended. For I appeale to all indifferent men, that pretend to any knowledge in Divinitie; If the *Reading Pew*, the *Pulpit*, and any other place in the Church, be not as properly an

a pag. 74.

b Vbiunque habemus legē vel canonem, non debemus allegare rationem, nisi lege vel canone deficiente. *Barbartus in Clem. de Elect. c. 1. n. 11.*  
 c Verba aliquid operari debent. c. Si Papa de Privilegiis in 6. Et ap. ss in marginē, quod argumentum a verbis valet.

d *Letter*, p. 75.

e Regula communis est, Quod statutorum verba proprie intelliguntur. *Decim in lege*, Non vult hæres, de regulis juris.

f pag. 8.

g When the  
old Fathers  
called the  
Masse or Sup-  
per of the Lord  
a Sacrifice, they  
meant that it  
was a Sacrifice  
of laud and  
thanksgiving.  
And so as well  
the people as  
the Priest do  
Sacrifice. Archb  
Cranmer, De-  
fence of the Sa-  
crament. 1550. c.  
16. fol. 115.

And againe,  
Christ made  
no such differ-  
ence between  
the Priest and  
the Lay-man,  
that the Priest  
should make  
oblation and  
Sacrifice of  
Christ for the  
Lay-man. Idem  
Ibid. c. 11. f. 11.  
h \*Oroia, ὁ  
τοῦ κυρίου, ὁ τοῦ  
κυρίου ἑρμηνεύ-  
ματ. p. 626.  
i \*Oroia rei, a  
favendo, quasi  
oratio, cuius  
modum ignos-  
ceres, nisi sta-  
liger de Cam-  
Lug. Lat. c. 76.  
Est enim in-  
strumentum quasi quoddam cognitionis. Imago quidam quod quid nesciat. Philo-  
h. \*Oroia, ὁ τοῦ κυρίου ἑρμηνεύ-  
ματ.

Altar for prayer, praise, thanksgiving, & memory of  
the Passion, dedicating of our selves to Gods very ser-  
vice, and the Churches Box or Bason, for that Ob-  
lation for the poore which was used in the simi-  
lative times, as is our holy Table howsoever situated  
or disposed. Or if it be the Priest onely that can  
offer a Sacrifice (which in these spirituall sacrifices  
we utterly deny) what one Sacrifice doth he in-  
ferre out of the Collects read by the Priest at the  
Communion table, which are not as easily deduced  
out of the Te Deum, or Benedictus, said in the Quire  
or Reading-pew? Is there no praying, praising, ac-  
knowledging or thanksgiving, commemorating of the  
Passion, and consecrating of our selves to Gods service  
in these two hymnes? And therefore if that be  
enough to make an Altar, and that these judicious  
Rabbies mean not somewhat else then for fear of  
our gracious King they dare speak out, this man  
must change the Motto of his Book, and say, Ha-  
benus Altaria, we have 10000 Altars. Whereas  
no place in all the Church, doth offer unto us the  
body and blood of Christ, in the outward forms  
of bread and wine, beside the holy Table onely.  
And consequently if a Name be invented to di-  
vide and sever one particular thing from another,  
or to help us to the knowledge of a particular  
thing, or that a name be that which the Law  
gives the thing, or that a thing cannot have two  
distinct and proper (however it may have twentie  
Metaphoricall) names; then surely a Table ought  
to be the distinct and proper (and so the usual) an

Altar

*Altar* but the *translations* and *borrowed* (and so the more *unusuall*) appellation of that holy *usefull*. So that the *Writer* of the *Letter* saith no more than this. If you have occasion (as the *Fathers* had) to amplify and enlarge the excellencie of those Christian duties, *prayer, praise, thanksgiving*, (at the time of the *Eucharist* especially) *abnegation of our selves, almes-deeds, and Charitie*, and to shew unto your people, that these are the onely *incense*, now under the *Gospel*, which God accepts in stead of those thousands of *Rams* and *Odors* of *Arabia*, vanished with the *Law*: then in Gods name,

— *Fas usum tibi nominis huius*;

you may use the name of *Altar* as the ancient *Fathers* do. But when there is no such occasion offered, and that you speak only with your *Neighbours* and *Church-wardens*, about preparing or adorning the *Church-Vessels*, what need you then tumble in your *tropes*, and roll in your *Rhetorick*, when the words of the *Canon* do far better expresse the duties enjoynd them by the *Canon*? As therefore you doe not in common discourse call the *Church* (as the *Paritanes* in *France* doe) the *Temple*; the *Bells*; the holy *Trumpets*; the *Quire*; the *Sanctuary*; the *Fountain*; your *Surplice*; the holy *garment*; and your *Hood*; the *Ephod*; (although the ancient *Writers* ordinarily doe so) So when the *Rubrick* and *Canons* doe call this sacred *Vessell* a *Table*; and but a *Table*, do not you to be noted only as a *Divine* of great *Iudgement*, that is, of *wisdom* and *singularity*; correcting *Magnificat*, in the *Articles* of your *Bishops* and most *Reverend* *Arch-*

1 Visitation of the  
Bishop of Lin-  
coln, Ann. 1622.  
touching the  
Church, Art. 5.  
m Visitation of the  
Archbishops  
grace, 1624.  
Art. 1. verba  
Imprimis  
n pag. 63.

*bishops* Visitation, and in the very expression of the *King* himself, call it an *Altar*. And surely that *Vicar* that will not be taught to word it, neither by the *Law*, nor the *Rubrick*, nor the *Canon*, nor his *Bishop*, nor his *Archbishop*, nor the *King* himself, ° *qui tot imperat Legionibus*, is (as they were wont to call a stout Priest) a very *Thomas a Becket*, and fitter a great deal to officiate at *Bethlem* neere *Bishopsgate*, then at *Jerusalem*.

Nor had the *Ordinary* been the wisest man in the world, if having proper Officers of his own to execute all his Mandates concerning the outward *Vtenfills* of the Church, he should have directed his Commandments to the *Vicar*, or permitted him to command without him. It is not the *Ordinary*, but the *Apostles* themselves, that have turn'd the *Parsons* and *Vicars* from being active in this kind, to their diviner *Meditations*. ¶ It is not reason we should leave the word of God, to serve *Tables*. The *Greek* word is a term of Law, ἀπεικον, which *Erasmus* translates a *Plen*, the *French* keep to this day an *Arrest* or *Judgement in Law*, as *Budaeus* was taught to interpret the word by *Paulus Aemilius* the *French Historiographer*. The meaning therefore of the Text is this, Let Dr *Coal* find as much fault as he will, that *Priests* are made dull *Spectators* in these affairs; yet shall he never find any *Order*, *Arrest*, or *Judgement* in the Church of God, that *Priests* should meddle with *Tables*: because from the time of this *Arrest* and sentence pronounc't by the *Apostles*, the *Deacons* have ever dealt therein; as *Beza* himself confesseth; though he hopes (for

o phavorianum  
apud Gelbium.

p AB. 6. 2.

q Annot. in  
Pandect. ex le-  
ge ultima de  
Senatoribus,  
fol. 73 p. 2. 4  
r Annot. in act  
6. p. 2. Sic ca-  
men, in Pres-  
byterio sub-  
essent.

(for otherwise it would burst his heart) that they were guided therein by the Minister & the Elders. But these Elders are no elder than Calvin & Beza. And who guided the Deacons we must learn of the Elders indeed. They were the Eye, saith one; The Eare, saith another; The Ministeriall servants of the Bishop, saith the third Authority. Clear it is, that from this time that the Apostles here

\* *Iura ministerii sacris altaribus apti.*

*In septem statuere viris,*

from these first *Deacons*, to our present *Archdeacons* (in whose office the ancient power of the *Deacons* is united and concentrated) *Incumbents* have been excluded from meddling with the *utensils* of the Church, or ornaments of the *Altar*. So that the very *Altar* it self (with the Rail about it) hath been termed in the ancient Councells, *The Diaconie*, as a place belonging (next after the *Bishop*) to the care & custodie of the *Deacon* only. Nay, so far were the Ancients from making a *parish-Priest* stickler in *Vestry-affairs*, that a *Councell* saith clearly, That the *Priest* can boast of nothing he hath in generall, but his bare name; not able to execute his very office without the Authority and Ministry of the *Deacon*. And to conclude this point with a president in this very particular: *It was the Deacons Office Poſſaſſe* (mark well the word against *anon*) *to move and remove the Altar* and all the implements belonging thereunto, saith *S. Augustine*. And if you object, that some question hath been made, whether that Book be *S. Augustines*

f Clem. Rom.  
in 1. Ep ad Ia-  
cob fratrem Do-  
mini. Est enim  
Diaconus ipsi-  
us Episcopi  
oculus.

ι Εἰς τὸ Διδά-  
 κων Θεὸν Ἐπι-  
 σκόπον ἀκού.  
 Clem.in Orib.

Apost. 1. c. 44.  
 u. Concil. Nicen.  
 Can. 13. Τὸ μὲν  
 Εὐαγγέλιον  
 ἡρώδης οὐκ  
 ἔσχετο·  
 x. Arator lib. 1.  
 in Act. Apostol.

y They have  
in charge om-  
nia ornamen-  
ta. & utensilia  
Ecclesiarym.  
Canon Steph de  
Langt. Lindw.  
lib. I. de Off.  
Archidia.

2 *Διακονος*.  
Concil. Laod.  
Can. 21. Concil.  
Agath. Can. 86.  
a Sine Dia-  
conis Sacerdos  
nomen habet,  
officium non  
habet. Conc. 14.  
gr. γ. γ. γ. γ. γ.  
b *Lohquast*. ex  
unig. mistm.  
qu. 101. Nam  
utique & Al-  
tare portante  
& yafa eius.

c Ex qu. 44.  
colligitur cum  
vixit ante  
Augustinum, et  
Hieron. *Crassi*  
in *Append. tom.*  
4. *Oper. August.*  
p. 426.

d. Oeconomi  
cuire Ecclesi-  
astica guber-  
nanda manda-  
tur ab Episco-  
po. *Idem. C. 8.*  
*Id. de Cler. non*  
*reside.* And there-  
fore Church-  
wardens were  
called *oecomeni*  
*oecomeni*, even  
employed by  
him, *Concll.*

*Gangr. c. 7.* and  
*Constantinopol.*  
men ordered  
by the Bishop.  
*ibid. c. 8.*

e *Expositio* n.  
20. *Idem. De*  
*Expositio. 20.*  
war. in *Concll.*  
*Chalced. Can. 26.*

f *Id. de Expositio*  
*oecomeni. 20.*  
*Expositio. 20.*  
*Expositio. 20.*

g *Idem. De*  
*Expositio. 20.*  
*Expositio. 20.*  
*Expositio. 20.*

h *Idem. De*  
*Expositio. 20.*  
*Expositio. 20.*

I answer, That he that made that question, con-  
cludes withall, That if it was not written by  
S. *Augustine*, it was by an *ancient* Author then  
S. *Augustine*, and is evidence good enough for  
*matter of Fact*, though peradventure not every  
where for *points of doctrine*. And as the *Archdeacon*  
is the *Eye*, so the *Churchwarden* (as slight an *Opinion*  
as you conceive of him) is the *Hand* of the  
*Bishop* and the *Archdeacon* too, to put all *Mandates*  
in execution, that may concern the *Vestments*  
of the Church. I observe our *Latine Canons* in  
force, by calling him *Oeconomi*, do put him be-  
side the scorn this companion would throw upon  
him by making him relate to that ancient Eccle-  
siasticall Office, famous in the *Greek* and *Latine*  
*Councells*. It is true, he moves now in a lesser  
Orb, yet with the same influence he did before.  
At the first they were, as they are now, *Lay men*,  
some *Domesticks* or *kinsmen* of the *Bishops*, who  
managed all things belonging to the Church  
(being then matters of good moment and conse-  
quence) according to the direction of the *Bishop*.  
But because all the state of the Church, consisting  
in those times most what in goods and chattels  
arising from the devotion of the people, was thus  
transacted in a *hugger mugger*, *inter partes propin-*  
*quas*, by parties so near allied in references one  
to another, that it grew very suspicious there  
might be some play in the business, that famous  
*Councell of Chalcedon* ordered peremptorily,

That

That



That these *Church-wardens* from that time forward should be *Clergie-men*, and more esloigned from the *Bishops* family. Yet did<sup>d</sup> some continue of opinion, (this *Canon* notwithstanding) that *Lay-men* were capable of the Office: so that in a<sup>a</sup> very short revolution of time it reverted to the *Layty* for altogether. Now here in *England* it hath been ever held an ancient Office, and much countenanced aswell by the *Common* as the *Canon Law*. The *Churchwardens* being admitted in all ages, to bring their<sup>s</sup> *Actions* at *Common Law*, for *trespasses* committed upon the *Church-goods*, wherewith they were entrusted. Now that *Bishop* were a wise piece indeed, who being complained unto against a *Vicar*, for removing the *holy Table* to a place every way inconvenient, would referre the examination of the Complaint to the *Vicar* himself, rather than to his own most ancient Officers; to the *Archdeacon*, his *Officiall*, or next *Surrogate*, for the *designing*; and to the *Church-wardens*, for the actual *placing* of the *Table* in the most convenient situation. And the *Elders* of the *Vestry* will be little edified with this doctrine, to be made but <sup>in regard of</sup> *dead and passive Instruments*, (as *Aristotle* speaks) to execute the Commands of the *Ordinary* and his *Surrogates*. But all this while the *Vicar* is but a *dull Spectator*, and hath no *Sphere* of *Activity* to move in, but is wholly left to his *private Meditations*. And \* *S. Ambrose* indeed doth complain of the like complainers in his time, who held, that the *flux* of the *holy Scriptures* was but a *hill and*

i Balsam in Sy-  
nod. 7. cap. 11.

k Zonar. in  
Concl. Chale.  
Capit. 6.

l 11. Henr. 4.  
fol. 12. & 19.  
Henr. 6 fol. 26.  
c. 6.

m Arist. polit.  
lib. 1. c. 1.

n Nos autem  
omnes nos pu-  
tamus, si verbo  
inimmoder-  
atissime vide-  
mur. Ambros.  
Psalm. 118. 20.  
11.

o Belaf. Co-  
fil. Corisane,  
l. 3.

p Regul. super.  
Reg. 20. 'Omn  
improvis. m.  
Maf. Dns. n's.  
mollu. diano-  
riar. d'cum.  
pmlu. 8. K. J.  
et. pag. 454  
q. Synes. ep. 57

idle kind of employment. But then *Matto Sancto*  
*Petra* (as the *Charletan* said when he saw the Pope  
in his *Pontificalibus*) O simple *S. Peter* in the  
sixth of the *Acts*, that thought it a far more  
laborious work, than all this moving and re-  
moving of *Tables*. O foolish *S. Basil*, that  
bids his Clergie take especiall heed, that their  
*Martha* bee not troubled with many things.  
O dull *Synesius*, that held it fitter for an *Egyptian*  
than a *Christian* Priest to be ever-troubled  
with matters of wrangling. Well *Doctour*, God  
help the poore people committed to thy Cure;  
they are like to find but a sorry *Shepherd*: one  
that will be in the *Vestry* when he should be in  
the *Pulpit*; and by his much nimbleness in the  
one, is likely to shew a proportionable heaviness  
in the other.

r pag. 3.

s pag. 4.

t L. Henry Ho-  
ward in his de-  
finitive, Ar-  
dent sig. 26.  
last.

But now *ventum est ad Triarios*; we are draw-  
ing on to the main of his Battell, and the very  
pith of his Arguments: That the *Writer* of the  
*Letter* doth not shew one footstep of Learning or sin-  
cere affections to the Orders of the Church, because  
he did not (in a private *Monition* written nine  
yeares before) fore-see and make way for a great  
good work, and the Piety of the times, that were to  
follow nine yeares after. Alas *Idem sciri, magne*  
*Sacerdos*. Do not lay all this load upon him,  
most judicious *Divine*. For, as you find by your  
self, that can farther see into things to come,  
that all *Prophets* are not *Ordinaries*; so consider,  
I beseech you, in cool blood, that all *Ordinaries*  
are not *Prophets*. We may discern of things that  
are,

are, by Sight; that were, by Memory: "but before  
 the proof make shew, no man is such a Prophet of the  
 future, that he knoweth which way to direct his in-  
 structions, saith a learned and noble Writer, out  
 of Sophocles. I am one, I thank God, that have  
 buenas entradas (as the Spaniards speak) some  
 good and tender bowels within me, and do much  
 pity the poore mans case, even by mine own. How  
 could he possibly fore-see this great Good work  
 or Piety of these Times, so many yeares before,  
 which I, opening mine eyes as wide as I can,  
 cannot discover at this very instant? What is  
 this great Work now in hand? What new Pro-  
 clamations, Rubricks, Canons, Injunctions, Articles  
 are come (at the least into these parts) as any  
 speciall invitations to the Piety of these Times,  
 more than were exhibited to the piety of all  
 other Times, from the first beginning of the  
 Reformation? "His Majestie heard the Cause x pag. 66.  
 in the yeare 1633; and in his Royall decision,  
 he calls it not *Altar*, but *Communion-Table*, and  
 leaves the moving and removing thereof to the  
 discretion of the Ordinary. His Grace, the Me-  
 tropolitane, visited these parts in the yeare 1634.  
 and in all his Articles, doth not so much as men-  
 tion the word *Altar*, but calls it (as the Rubrick  
 doth) a *Communion-Table*; and puts his Article  
 upon the Churchwarden, and not upon the Pi-  
 ear, concerning the decent site and convenient  
 standing of the holyoord. "Whether having in  
 your Church, a convenient and decent Communion-  
 table? &c. And whether is the same Table placed in  
 such

2 Articles to be  
enquired of in  
the Diocese of  
Lincoln, 635.  
Arts. 1.

a Articles for  
the Visitation  
of the Arch-  
deac. of Bed-  
ford, 1636,

such conveniences for within the Chancell or Church;  
as also the Minister may be best heard in his Mini-  
stry and the Administration, and that the greatest  
number may communicate? And whether is it so used  
(out of time of Divine Service as is not agreeable to  
the holy use of it? &c. And his Lordship or Dioce-  
san visiting the very next year, 1635. (as a bur-  
den child, and dreading the fire) puts the same Arti-  
cle in *his verba*, in the very front of his own book.  
Sithence that time we have heard no Ring But of  
the lesser Bells, in this Tune. And one of these I  
heare chiming at this very instant: *Whether have  
you in your Church a decent Table for the Communi-  
on, conveniently placed? And all these concurring  
with the content of the Letter*, in every particu-  
lar; in the name of a *Communion-table*, and not an  
*Altar*; in the place of the Church or Chancell,  
not of the East-end onely; in the distinct (not  
confused time) of receiving and not-receiving;  
in the Account of the *conveniencie* of the situation  
to be rendred by the Church-warden; not the *Pi-  
car*; how shall I that live at this day (much  
lesse the *Writer* of the Letter, dead, peradven-  
ture, *nine yeares agoe*) reasonably discover (to use  
your own phrase) that *Good work now in hand*,  
and the *speciall inclination of these times*, to a pe-  
culiar kind of *pietie*, differing from the pietie  
of former times, which under the peaceable  
Reignes of Queene *Elizabeth*, King *James*, and  
King *Charles*, the Church of God, in these  
parts, hath most happily enjoyed? Surely, I  
do reasonably presume, that (these dreams of

Dr. Coal

Dr. Cool notwithstanding ) <sup>b</sup> The thing that hath been, it is that which shall be; and that which is done, is that which shall be done; and that (in matters of this nature) there is no new thing under the Sun. Because wise men tell us, that <sup>c</sup> change of Laws, especially in matters of Religion, must be warily proceeded in: And because <sup>d</sup> there is no manner of Reason, that the orders of the Church should so depend upon one or two mens liking or disliking; that she should be compelled to alter the same so oft as any should be thereby offended. For what Church is void of some contentious persons and quarrellers; whom no order, no reason, no reformation can please? I should therefore reasonably presume, that this Good work in hand, is but the second part of *Sancta Clara*, and a frothy speculation of some few, who by tossing the ball of Commendations, the one to the other, do stile themselves (by a kind of Canting) judicious Divines: Whereas they be (generally) as you may observe by this poore Pamphleter; *doctissimorum hominum indoctissimum genus* (as <sup>e</sup> Erasmus spake of another the like) men learned onely in unlearned Liturgies; beyond that, of no judgement and lesse Divinitie. For who but one whose Ruffe (as Sir Edward Coke was wont to say) is yellow, and his head shallow, would propound these wild conceits of an imaginary picture of the times, and a Platonicall Idea of a good work in hand, for a model to reforme such a well composed Church as the Church of England? And if any Reformation of the name, the situation, or use of the Communion-Table, were seriously in hand, what man of

<sup>b</sup> Eccles. 4. 9.

<sup>c</sup> M. Hooker  
Eccles. pol. l. 4.  
dist. 24. p. 67.  
<sup>d</sup> Archbishop  
Whigfist, De-  
fence of the  
Answer to the  
Admonition,  
Tract. 2. fol. 86.

<sup>e</sup> In Colloq.

f. proclama-  
tion, before the Com-  
mon, 1548.  
g. Archbishop  
Whitgift, An-  
swer to the Ad-  
mon. p. 26, &  
27.

\* Pag. 13. &  
14.

h. *ibid.* & Mon.  
pag. 2. fol. 309,  
& 310.

i. *ibid.* fol. 308.

the least discretion, but would take the Magistrate along with him? The bounden duty of Subjects is to be content to follow Authority, and not enterprising to run before it. For if you let every Minister do what he list, speak what he list, alter what he list, & as oft as he list, upon a general pretense of a good work in hand, on the Pietie of the times, you shall have as many kinds of Religion, as there be Parishes; as many Sects, as Ministers, and a Church miserably torn in pieces with mutability and diversitie of opinions.

But there is <sup>\*</sup>much (you say) to be said in defence therof, out of the *Acts & Monuments*, & some *Acts of Parliaments*. Much good do it you, with that *Much*, so as you eat cleanly, & do not flubber & flabber your quotations of those books, in which all sorts of men are thorowly versed. First, *J. Frith* calls it *The Sacrament of the Altar*. Doth he so? Then surely it was long before the *Reformation*, and when every man call'd it so. For he was<sup>a</sup> burn'd 4<sup>o</sup> July, 1533. But where doth he so call it? Yes, he saith in his Letter, *They examined me touching the Sacrament of the Altar*. Why man, they call'd it so, not he. Those words are the words of the *Article* objected against him. They are *their* words, not *his*. He doth not once call it so in all his long discourse. Turn but the leaf, and you shall heare him interpret himselfe. *I added moreover, that their Church (as they call it) Their Church, as they call it; Their Sacrament of the Altar, as they call it.* If you will know how he calls it, in that dawning of the *Reformation*, look upon the *Books* pen'd by himself, not the *Interrogato-*



ries ministered by S<sup>t</sup> Tho. More, or some others. He  
 calls it every where, <sup>k</sup> The Sacrament of Christs body.  
 Nay he is not there content; but desires, that  
 all the Church had call'd it otherwise. <sup>l</sup> I would  
 it had been call'd (as it is indeed, and as it was com-  
 manded to be) Christs Memoriall. And to call it a  
 Sacrifice, as (saith he) just as if I should set a<sup>m</sup> Capon  
 before you to break-fast, when you are new come home,  
 and say, This is your Welcome-home: whereas it is  
 indeed a Capon, and not a Welcom-home. And if you  
 will believe his Adversary, <sup>n</sup> S<sup>t</sup> Thomas More,  
 None spoke so homely of this Sacrament, as Ia. Frith,  
 no not Friar Barnes himself. Making this Bride-  
 grooms ring of gold, but even a proper ring of a rush.  
 So that vous avez Ia. Frith. Let him, in Gods  
 name, come up to the Barre. The next man is Ia.  
 Lambert. And he saith, <sup>o</sup> I make you the same An-  
 swer to the other six Sacraments, as I have done unto  
 the Sacrament of the Altar. But tell me (in my care)  
 I pray you, How doth he begin that Answer to the  
 Sacrament of the Altar? It is but 14 lines before  
 in your<sup>p</sup> own Book. Whereas in your sixth Demand  
 you do enquire, Whether the Sacrament of the Altar,  
 &c. All these words of enquiry are theirs, man,  
 not his. What is his Answer? I neither can, nor will  
 answer one word. And so Ia. Lambert answers there  
 not one word for you. Yea, but he doth in another  
 place. That <sup>q</sup> Christ is said to be offered up, not onely  
 every yeare at Easter, but also every day, in the  
 celebration of the Sacrament; because his oblation  
 once for ever made & thereby represented. This like-  
 wise is imagined to be spoken long before any  
 Reformation taken in hand: For Lambert was also

k Answer to  
 M. Mores third  
 book fol. 102.  
 l Answer to  
 M. Mores  
 fourth book fol.  
 111.  
 m Ibid.

n Answer to  
 Frith's Letter,  
 Oper. fol. 835.

o Pag. 15.

p Alt. & Ma-  
 num. part. 2.  
 p 401.

q Alt. & Mo-  
 num. part. 2.  
 pag. 435.  
 Aug. epist. 25.

mar.

martyred *An. 1538*. But are you sure these words are his? I am sure you know the contrary, if you have read the next words following: *Even so saith S. Augustin*. The words are the words of an honest man, but your dealing in this kind is scarce honest. *Io: Lambert* doth qualifie them afterward; that *S. Augustines* meaning was, That *Christ* was all this, in a certain manner or wise. He was an Oblation, as he was a Lion, a Lambe and a doore: that is, (as we said before) a Metaphoricall and improper Oblation, which never relates unto an Altar. Youe avee an honest man, *John Lambert*: But stand you by for a Mountebank, *John Coul*. The next, is the most Reverend and learned Archbishop, who notwithstanding his opposition to the Statute of the 6 Articles, yet useth the phrase or term of Sacrament of the Altar, as formerly, without taking thereat any offence. *Pag. 443*. And are you sure he doth so in that page? Are you sure of any thing? I am now sure he names not that Sacrament at all, either in that page, or in any other near unto it. The Treatise there set down, is of *John Fox* his composition, and set forth in his own name. It mentioneth indeed, in the Confutation of the first Article, the Sacrament of the Altar, but with such a peal after it, as none but a mad man would cite him for this purpose. This monstrous Article of theirs, in that form of words as it standeth &c. And so the Lord Archbishop saith as much as *John Lambert*, that is, not one word for him. The next in order is *John Philpot*: whose speech this cruell man hath sore pinch't upon the rack, to get

1 Pag. 15.

1 Alt. & Mon.  
2. pag. 2. 443.

get him to give some evidence on his side. He  
 wiggles and wrests all his words and syllables,  
 that the *Quotation* is (very near) as true a *Martyr*  
 as the *man himselfe*. I am sure he hath lop't off  
 the *Head*, that had a shrewd *tale* to tell, and the  
 feet of his Discourse, which walk a quite con-  
 trary way to D<sup>r</sup> Coals purpose, leaving the Rela-  
 tion, like *Philopemenes* his Army, all Belly. The  
 Head is this: I must needs aske a Question of D<sup>r</sup>  
 Chedsey concerning a word or twain of your suppositi-  
 on (yours, not his owne) that is, of the Sacrament of  
 the Altar; What he meaneth thereby; and, Whether  
 he taketh it, as some of the Ancient Writers do, ter-  
 ming the Lords Supper the Sacrament of the Altar  
 (for the Reasons there set down and mentioned  
 by D<sup>r</sup> Coal) or whether you take it otherwise, for the  
 Sacrament of the Altar which is made of Lime and  
 Stone, over the which the Sacrament hangeth. And  
 hearing they meant it this later way, he declares  
 himself, Then I will speak plain English, That the  
 Sacrament of the Altar is no Sacrament at all. How  
 like you *John Philpot*? You shall have more of  
 him. "S<sup>r</sup> Austin with other ancient Writers do call  
 the holy Communion, or the Supper of the Lord, The  
 Sacrament of the Altar, in respect it is the Sa-  
 crament of the Sacrifice, which Christ offered upon  
 the Altar of the Crosse: The which Sacrifice all the  
 Altars and Sacrifices upon the Altars in the old Law  
 did prefigure and shadow. The which pertaineth no-  
 thing to your Sacrament, hanging upon your Altars  
 of Lime and Stone. Christoph. No doth? I pray you,  
 what signifieth Altar? Philp. Not, as you falsely

t plurarch  
 philopomen

u ad. 6. Mo.  
 num. part. 3.  
 p. 571.

M

take

take it, materially, but for the Sacrifice of the Altar of the Crosse. Christoph. Where finde you it ever so taken? Philp. Yes: Habemus Altare. Christoph. Well, God blesse me out of your company. And I believe, so saith Dr Coal (if his hue would permit him to blush) by this time. For this man hath done all your businessse. He tels, how he came to use the term of *Sacrament of the Altar*, to wit, out of S. Austin, and some other of the *Fathers*; he tels us, it was not by way of *Approbation*, but by way of *supposition*; and lastly, what he conceives of the conveniencie of the particular in question, a *Materiall Altar*. And in another place he expresseth himself yet further; And as touching their *Sacrament which they term of the Altar*—— They term it so, not he. Iury Philpot. The next is Reverend Lasimer; who granteth (saith he) very plainly, that the *Doctours* call it so in many places, though there be no propitiatory Sacrifice, but onely Christ. Still this is not to prove (no not by one Witnesse) what you undertake; That the *Martyrs* did call this *Sacrament* of themselves and their own expressions, *The Sacrament of the Altar*. This Reverend man saith, that the *Doctours* call it so, and especially S. Austin, as he speaks a little before: he doth not call it so himselfe. And what doth he adde, concerning those *Doctours* that call it so, in the very next words to these which are quoted by you? speak truth, man, and shame the Devill; for he is the old Clipper of speeches. Well, I must do it for you. *The Doctours might be deceived!*

3. Ar. & Mon.  
p. 13. p. 553.

y. p. 16.

*And in some points, I beleeve them when they say  
 well: or, as it is in the Margent, Doctores legendi  
 sunt cum venia, The Doctours must be pardon'd, if  
 they sometimes slip in their expressions. And this  
 is all that you have gain'd by Reverend Latimer.  
 The last you produce in this kinde, is Bishop  
 Ridley. And he is for you not onely, but also. First  
 he saith, that in the Sacrament of the Altar is the  
 naturall body and bloud of Christ. But why doe  
 you leave out still those few words that go be-  
 fore? You know they are these; *To the Question*  
*thus I answer. What is the Question then? Turn*  
*the leaf, and look. Article 1. We do object to thee,*  
*Nicolas Ridley, &c. That thou hast openly defended,*  
*that the true and naturall body of Christ is not really*  
*present in the Sacrament of the Altar. What saith*  
*hee To the Question I answer, That in the Sacrament*  
*of the Altar, &c. So that the word is the word*  
*articulated upon him, not his. And he could not*  
*possibly avoid the repeating of it, unlesse hee*  
*should mutare terminos, and so confound all me-*  
*thod of Disputation. But in all his own voluntary*  
*expressions in all that Conference, he never calls it,*  
*The Sacrament of the Altar, but the Sacrament of*  
*the Communion onely. The which Communion he*  
*there affirms to be onely a memory of Christs pas-*  
*sion. Which is the Doctrine I have all this while*  
*endeavoured to prove, to have no relation at all*  
*to a materiall Altar. In answering that place in*  
*Cyrill, objected by the Bishop of Lincoln, where-*  
*by that Bishop would fain prove, that as erecting*  
*of Altars in Britanny did imply that Christ was**

*2. Art. & Mon.  
 part. 3. fol. 491.*

come and believ'd on in those parts; so the plucking of them down, as B. Ridley had done, was sufficient to imply, that Christ as yet was not come in the flesh) he saith, as you say, *That the word Altar in Scripture, signifieth as well the Altar of the Jews, as the Table of the Lords Supper*: al- luding, without all question, to Hebr. the 13. as Philpot. but even now expounded that place. But that the Bishop of Lincoln should apply that Altar whereof S. Cyrill spake, to those *materiall Altars* pull'd down in the Reformation under Edw. the sixth, B. Ridley (in the midst of his great Afflictions) could not heare without a little smiling. D. Ridley smiling answered. And then ta- king up his countenance againe, he tells him freely; *That the removing of Altars was done upon just considerations*; and, *That the Supper of the Lord was not at any time better ministred, nor more duly received, than when these Altars were taken down*. And would you know how he placed his Table, when these Altars were gone? <sup>a</sup> *When some used the Table Altarwise, he determined, that to use it as a Table, was most agreeable to Scripture*. And as B. Ridley smil'd at the B. of Lincoln, so would the B. of Lincoln (were he alive) smile heartily at you, that would bring such a passage as this to defend your Altars.

Having thus impannell'd his Jury, he begins to open his Evidence, for the Sacrament of the Al- tar, out of the Laws of the Land, 1<sup>o</sup> Edw. 6. c. 1. revived, 1<sup>o</sup> Elis. c. 1. but with the same felicitie he produced those worthy Martyrs, that is, to

a. Aff. c. 10.  
num. pag. 2.  
p. 760.



witnesse point-blank against himself. For in this *Quotation*, he doth but peep over the Wicket, and touch upon the Title of the *Statute*: he dares not for his eares open the doores, and enter in to the *Body* thereof. It is enough for him, that in the *Title*, *The Sacrament of the body and blood of Christ* is (at that time before the *Statute* of the six *Articles* was actually repealed) said to be commonly called, *The Sacrament of the Altar*. Therefore saith he, *That Name of the Sacrament of the Altar doth occurre in that Statute still in force*. First, I deny it to be the *Name* in that place, but the *Addition* onely of the blessed Sacrament, of the body and blood of Christ. *The Sacrament of the body and blood of Christ* is the *Name*, and true *Name*; the other is onely an *Addition*<sup>b</sup> given unto this Sacrament, over and beside the proper name thereof, whereby it might be certainly known in this dawning of the *Reformation*: the darknesse of *Poperie*, and the terrour of the six *Articles* being not as yet dispelled from the belife or language of the fearfull multitude. So one *Hume* is said to be at that time convicted before Archbishop *Cranmer*, for denying somewhat<sup>c</sup> in the Sacrament (as it was then called) of the *Altar*. Then; Then was a time, which the *Frenchmen* call<sup>d</sup> *Entre Chien & Loup*, so early in the Morning of our Religion, as a man cou'd not (without some speciall Character) discern a *Dog* from a *Wolf*; a name given by God himself, from a name given by the invention of man, unto that blessed Sacrament. Secondly, I utterly deny, that the *Act of Parliament* takes

<sup>b</sup> Exposition of  
the Terms of  
the Law, p. 12.

<sup>c</sup> *Act & Mon.*  
part. 2. p. 655.

<sup>d</sup> Pour deno-  
ter les reus de  
la nuit nous  
disons entre  
chien & loup.  
Pasq. des Re-  
cherches de la  
Fr. l. 3. c. 15.

it for the *Name*: It takes it clearly for the *Nick-name* of that *Sacrament*. Come in with shame enough into the Body of the *Act*, and see what *impossiure* you print for the people. *The most comfortable Sacrament of the Body and Bloud of our Saviour Iesus Christ, commonly called, the Sacrament of the Altar, and in Scripture, The Supper and Table of the Lord, The Communion and partaking of the Body and Bloud of Christ.* Here is (I confesse) some strife and contention about the *naming* of the Child. The *Commonaltie* and *Corruptions* of the time, (and, as I shall shew anon, the Course of the *Common Law*) name it one way, the *holy Scripture* another way. And if it were a matter of *stillicidiu* (as Tully speaks) a matter of Custom or Prescription, that two or three *Good-fellows* might ecke it out with an *Oath* before a *Jury* of the same feather, I think it would go hard with both *Church* and *Scripture*. But in a matter of the most venerable *Sacrament* of the Christian Religion, and before a *Learned and Iudicious Divine*, (as his best friend, his *Altarego*, stiles him) me thinks there should be no question, but that the *holy Scripture* should carry it quite away; and that *The Sacrament of the body and bloud of Christ, The Supper, or The Communion*, should be the right name, and *The Sacrament of the Altar* the *Nick-name* or vulgar Appellation onely of this blessed *Sacrament*. But a *penall Law*, as this is, was to take notice, not onely of the *proper name*, but of every Appellation, whatsoever this blessed *Sacrament* enioyned to be had in reverence by that *Law*, was

e 1. Edw. 6. 1.  
f Glc. de Orat.  
lib. 1.

at that time know by and discerned. *8* *A man may be known by twenty Names, and yet have but one Name*, say the learned in our Laws: *The Sacrament of the body and blood of Christ*, as by the right name; of the *Altar*, as a thing known by, faith the Statute. It is so called indeed, but not by the Law of God, nor by the Law of Man, but commonly, that is, by the common Errour, and Popery of those times. Learn *Doctour*, learn to language this *Sacrament* from a Prelate of this Church, from whom you may well learn as long as you live.

*9* *The Sacrament (as you call it) of the Altar*. Gargers of Protestants call it so, Protestants themselves do not. For there hath been much alteration in this Church and State, (God be praised for it) and all in melius, and all confirm'd by *Act of Parliament* sithence that Time. *1* This very *Sacrament* was then commonly called *the Masse*, and allowed to be so called by *2* *Act of Parliament*, and in that Appellation appointed to be so sung or said all England over. I hope it is not so Now. *3* For every person that shall now say or sing *Masse*, shall forfeit the summe of 200 Marks, &c. And if *D<sup>r</sup> Coal* shall report of me, that I have said *Masse*, when I have onely administred the *Communion*, I shall have against him my remedy in Law, as in a cause of foul Slander. And presently after this *Act* was reviv'd by *Q<sup>ueene</sup> Elisabeth*, there was at the same Session an *4* Addition made to the *Catechisme*, and that likewise confirm'd by *5* *Act of Parliament*: whereby all the *Children of the Church* are punctually taught to Name our two

Sacra-

*g* Brooks & Bridgman, ver- do Misnomer, ex 1. Edw. 4. fol. 32.

*h* Answer to the Gargers, p. 251.

*i* Rubric before the Communion in K. Edw. Liturgie of 1549. f. 121. k 2. & 3. Ed. 6. 1. & Injunctions of K. Ed. Injunction. 21. l 23. Eliz. c. 1.

*m* The latter part of the Catechisme added in Q. Eliz. her Liturgie. n 1. Eliz. c. 2.

Sacraments, Baptisme and the Lords Supper. So that this *Indicium Divine* was very ill *caracterised*, that dares write it now, *The Sacrament of the Altar*.

For the *Writ* directed in that *Act of Parliament*, it doth not call it (as Dr. *Coal* doth expressly falsifie the passage) *Sacramentum Altaris*, but it saith onely, that it is grounded upon that *Statute*, which was made <sup>o</sup> concerning the *Sacrament of the Altar*. Having therefore clear'd the *Statute* it self from naming it so, the *Writ* will never be found guilty of such a *Misnomer*. But how many presidents of that *Writ* can this great *Lawyer* shew in the Book of *Entries*? However, it was high time for the wisdom of the *Parliament* to take some quick *Order* in this kinde, when they were resolv'd to revoke all <sup>p</sup> former *Lawes* that commanded honour to the *Sacrament*, and yet found the unsufferable indiscretion of the *Zelotes* mounted to that height, as to dare to terme the *Institution of Christ* (however disguis'd in this *superstitious* habit) with those base compellations of <sup>q</sup> *Tack of the Box*, and *Sacrament of the Halter*, on the one side, and then <sup>r</sup> *Bakers bread*, *Ale-cakes*, and *Tavern-tokens*, on the other side. Purposing therefore to keepe in force one *Branch* of those two *Lawes* which were by and by to be repealed, (I meane, <sup>2o</sup> *H. 5. c. 7.* and <sup>25o</sup> *H. 8. c. 14.*) which required *due reverence* to be performed to this *Sacrament*, they reserved the ancient words and *Additions*, not of the people onely, but of the *Common Law* it self, in the *Indictments* for *Lolardy*.

o *Contra formam Statuti concernent Sacram. Altaris.*

p *2. H. 5. c. 7.*  
 & *25. H. 8.*  
 c. 14.

q *Altare Damaſc. p. 316.*  
 r *Defence of three Ceremonies, p. 270.*  
*Sewel, Art. 4.*  
 p. 282.

as we may see in the Book of *Entries*. And because this Sacrament was so commonly called, not onely in the Mouth of the Church, but in the Mouth of the Law it self, the Statute in the head of the Act, and foot of the Writ, gives it this Addition of *Sacramentum Alaris*. But this Lollard writ, these threescore yeares, hath had God be thanked for it) no more operation in Law, then the Clause against Lollards in the Sheriff's Commission. And if there were any occasion to put it in force, me thinks (the subsequent Law considered) it ought to be issued *contra formam Statuti contra hereticum sacramentum Sacramentum Corporis & Sanguinis Domini*; admitting the variance by this matter *ex post facto*, as men and Corporations may do in some Cases. But being led by this fellow quite out of my way, I wholly submit my Opinion herein to the Reverend of that Profession.

I make haste therefore to return to the Doctor again, before he finish his Triumph over this Session, attended with Princes, Prelats, Priests, and Parliaments, to confirm his Altar and his Sacrifice. Whereas in very truth all his Witnesses are under Age, and are not able to speak of themselves one word to his purpose: John Frish (as you have heard) speaks by St. Thomas More, John Lambert, by St. Austin, Archbishop Cranmer, by John Fox, John Philpot, by the ancient Writers; B. Latimer, by the Doctors, who might be deceived; B. Ridley, by the publick Notary that drew the Articles; the Writ, by the Act of Parliament; and the Act of Parliament,

Et docuerunt opiniones hereticas contra fidem Catholicam Sanctae Romanae Ecclesiae: viz. Quod in Sacramento Alaris non est nisi panis Sanctus, & non carnis & sanguinis Christi, &c. Rastall. Coll. of Entries, En. dist. ment, cap. 11. & Nostro 2vo accipiunt alii Lollardos, pro instituta religioni adversariis. Eodemque verus sacramentum Vicecomitis, vel prosequendos Lollardos juratorum hodie attrahunt. H. Spil. in verba Lollard. u. Brooks. Abridgement, ex H. 4. 9. And Comell. in verba Ya. iacob.

liament, by Fox Populi, and common Report. Not one of all these, that speaks of his own knowledge, as a Witness ought to do. But this is some *Symbrosian* Figure, by which this *Jadicious Divine* useth to write in a different manner from all honest Authors; to make one man still to speak what was uttered by another. Thus he handieth the Writer of the Letter, in that similitude of *Dressers*, unmannerly applyed to the *Akar-wise* signation of the holy Table. For although the writer saith clearly, *I be likes that fashion, he allows it, and so useth it himself*, yet if one *Prinne* hath printed it I know not where, or some *Counrey* people said I know not what, he must (in most *Oyster-whore* language) pinne it and *Prinne* it upon the writer of the Letter. And if one *Bishop* of *Lincoln*, the *Pope* *Delegue*; and one *Dean* of *Westminster*, *Queen Marys* *Commissioner*, shall speake irreverently of the *Protestants Table*; by this new Figure, all *Bishops* and *Deanes* of those two places, must, untill the end of the world, be suppos'd to do it. And so must the *Bishops* of *Notwich* be ever sending forth *Letters of Persecution*, because *John Fox* observeth that one of them did so. It remaineth onely, he should with the *Italian Friar*, fasten upon *David*, (whom he hath reasonably abused already) that he should also say, *There was no God*; because in one of the *psalms*, the *Doctors* own *Cassin*, the *feelish body*, hath heretofore said it.

1. *Page* 21.

2. *Letter* 68, 69

3. *Atk & Mon.*

part 3. p. 488.

4. *Atk & Mon.*

part 3. p. 44.

5. *In his Index*

referring to *Atk*

& *Mon* part. 1.

page 370.

6. *Hen. Effiense*

*Apol. d' Herod.*

7. *Psal.* 141.





## CHAP. IV.

*Of Bowing to the Name of Iesus.  
Of Sacrifice. Of the Name of  
Altar. Whether an Altar is ne-  
cessary for all kinde of Sacrifices,  
&c.*

**H**E cannot ascend not so much as to this  
Discourse of the *Altar*, without *Bowing*;  
which makes him fall upon this <sup>a</sup> Pre.<sup>a</sup> P. 4.  
*amble* so impertinently. But let him bow as often  
as he pleaseth, so he do it to this blessed Name;  
or to <sup>b</sup> honour him (and him only) in his holy Sa- <sup>b</sup> P. 4.  
crament. This later, although the *Canon* doth  
not enjoin, yet *reason*, *pietie*, and constant practice <sup>c</sup> Per. Patr.  
of *Antiquitie* doth. The *Church-men* do it in <sup>tom. 2. p. 62.</sup>  
S. <sup>Περικυρημα</sup> *Chrysostoms* Liturgie, and the *Lay-men* are  
commanded to do it in S. *Chrysostoms* <sup>τῶν ὁρίων ποιῶντων</sup> *Homi-*  
*lies*. And if there be any proud Dames, <sup>me.</sup> *que*  
*deserre nascant mentium Religioni, quod deserunt*  
*voluptati*, as S. <sup>d Homil. 24. ad</sup> *Ambrose* speaks, that practise all  
*manner of Courtships for Musicks and Dances*, but  
*none (by any means) for Christ*, at their approach  
to the *holy Table*, take them <sup>Corinth. Hom.</sup> *Donatus* for me: I. <sup>61. ad pop. An-</sup> *shall*  
<sup>ciens vide</sup> *shall* <sup>claud de</sup> *shall* <sup>Sainctes de Ri-</sup> *shall* <sup>chius. Missie.</sup> *shall* <sup>c De Virginit.</sup> *shall*

shall never write them in my Calendar for the Children of this Church. But what is this to Dionysius? Yes, it comes in as pat as can be, He was serving his first *Messe of Portage*, and the Bishop (as the saying is) got into it, and hath quite spoiled it, by warning a *young man* (that was complain'd upon for being a little *fantasticall* in that kinde) to make his reverence *humbly* and *devoutly*, that he might winne his people also to sympathize with himself in that pious Ceremonie. But this is to *censure the heare*. No, the *Writer* goeth no further then the *outward action*: *ut audio, sic judicio*. In that he had heard somewhat to be amisse, and desir'd (in a friendly manner) it might be reformed: But still according to the Canon. Which requires it *should be done, as it hath been accustomed*, saith our Canon, referring to a former: *As it hath been accustomed heretofore*, saith the *Injunction*, referring to a time out of minde. It is not therefore enough to obey a Canon in the matter, if we obey it not likewise in the manner. Not to make a Courtesie, if it be not a *lowly Courtesie*. Nor so neither, unless it be as heretofore hath been accustomed. If we would preserve old Ceremonies, we must not taint them with new Fashions, especially with *upish* ones. That reverence which the Priests and Deacons were wont to perform in this kinde, is call'd in the *Greek Liturgies*, *prostration*, a modest and humble Bowing of the body; such as in the primitive Church, the Christians us'd in performing their Publick penance. And if we may believe their

their modern Divines, it was two-fold, a greater, and a lesser Reverence. The greater, when they bowed all their Body, yet without bending of the knee, very lowly and almost to the earth. The lesser, with the inclination and bending of the Head and shoulders onely. Which or whether any of these were used in the Western Churches, and delivered over unto us, is not so certain. An accustomed lowly reverence to this blessed Name, we receiv'd from all Antiquitie, as appears by the *Canons* and *Injunctions*. And good reason we should entall it on our Posteritie. If this young man faulted therein, he was much the better; If he faulted not, but was unjustly informed against, he was not much the worse, for being gently admonished. But behold this judicious Censurer of the Censurer of the heart, is now become himself a Censurer of the spirit. Comparing (an angry man would say, Blasphemously) the young mans bowing, with Davids dancing before the Ark. Do you know with the rapture of what spirit David did this? Surely S.<sup>r</sup> Hierome seems to imply, that it was done with no other spirit, then the very same, wherewith Christ and his Apostles piped unto the Jewes, when they had not danced. Besides that, the people were not scandalized in him (which is supposed to be our case) but Michol onely. And so much of your Preamble, that is, your Portage. Now to your more solid Meats, if your Book have any of that kinde.

The Writer of the Letter had said, that if

Martin Crus-  
in Hist.  
Eccle. Turco-  
gras. ex Ger-  
lach. p. 205.  
Ποινηστα-  
vinae mardas  
de περς, με-  
καδ' ο δα δε-  
α. Harbrog.

m Pag. 5.

n Sicorripatur  
eodem spiritu,  
quo David.

Martyr in  
2 Sam. 6. 14.  
o Comment. in  
Matth. lib. a. in  
c. 11.

p Etiam quia  
populus non  
scandalizaba-  
tur in illo, sed  
putabant eum  
magis dignum  
honore. Test.

in 2 Reg. c. 6.  
q. 19.

the

the Vicar should erect any such Altar, that is, a close Altar at the upper end of the Quire, where the old Altar in *Q. Mariæ* time stood, that then, his discretion would prove the sole Holocaust should be sacrificed thereupon. Not onely because his discretion, being of a very airy and thin substance, would quickly (as a Holocaust should do) vanish into nothing; but by reason that thereby he should put himself into the very Case, that *Isaac* conceiv'd his father to be in: Behold the Fire and wood, but where is the Lamb for the burnt-offering? Because the 31. Article having taken away the Papisb Lamb (for the which that old Altar had been erected) as a Blasphemous signment and pernicious imposture; the Homily had commanded us to take heed, we should look to finde it in the blessed Sacrament of the Lords Supper: For there it was not: There was indeed in the Sacrament a Memory of a Sacrifice, but Sacrifice there was none. And we must take heed of quilllets and distinctions, that may bring us back againe to the old Error reformed in the Church. Whereof this was a principall part: That we should not consecrate upon profane Tables (as the *Rhemists* most profanely term'd them) which relate to a Supper, but upon sacred Altars onely, which referre to a Sacrifice. For so *Cardinall Peron* observeth, that it is ever call'd a Table, when it points to the Communion or Supper; and an Altar, when it points to the Sacrifice. Now the Homily stating in one sentence most of the Controversies in this matter between us and the Church of

Rome,

q Gen. 22. 7.

12 of Articles,  
artic. 31.

1st 1. Cor. 11.

1 Du S. Sacram.

l. 2. Author. 10.

c. 1. offic.

Rome, by an enumeration of opposit and distinct species, (the one whereof, as in *Logic* the nature of such is describ'd to be, if we make the Doctrine of our Church, we cannot without implication make the other) observes these foure contradiſtinguiſhed Tenets or Positions: 1. We must make the Lords Supper fruitfull to us that be alive, not to the dead: both we of this Church cannot do. 2. We must receive it in two parts, not in one only: both we of this Church cannot do. 3. We must make it a Communion, or Publick, not a private eating: both we of this Church cannot do. 4. Lastly, we must make it a Memory, and not a Sacrifice: both we of this Church cannot do. And this is the passage cited by the Writer. We must take heed, lest of a Memory it be made a Sacrifice. What saith the Doctor to this? He saith, that by these words the Church admits of a Commemorative Sacrifice. Which is as much as *Peter Lombard* and all his ragged regiment admit of. I am (as *K. James* of famous memory was wont to say) a Slave to reason; and must yeeld when ever I am thus summoned by it. I doe confesse the man hath found a true and real Sacrifice; but it is a Bull:

*Taurum Neptuno, Taurum tibi pulcher Apollo.* y *Virgil E.*  
A very strange and hideous Bull, which this *Calpurnia* makes the Church to speak unto her people in her publick Homilies. As we must take heed, good People, we apply not the Sacrament of the Supper to the dead, but to the living; receive it not under one, but under both kinds; Let not the Priest

Priest swallow up a'l, but take our part with him :  
 So must we take especiall heed, lest of a *Commemorative Sacrifice*, it be made a *Sacrifice*, Which  
 though it be not so fierce as *Pius Quintus* his, yet  
 is a kinde of *Pious Bull*. But the Church in her  
 z Book of Hom. 5 Homily, or any other publick writing, never  
 p. 197. speaks a word of any *Commemorative Sacrifice*, but  
 of the *Memory* onely of a *Sacrifice*, that is (as the  
 clearly interprets her self in the page before) of  
 the *Memory* of *Christ's* death, which she there af-  
 firms to be sufficiently celebrated upon a *Table*.  
 And I shall be able to shew unto you, that it is  
 call'd by S. <sup>a</sup> *Austin*, a *Sacrament of Memory* ; by  
<sup>b</sup> *Eusebius*, a *Sacrifice of Memory* : which is the  
 word in the *Homily*. You will not be able to  
 shew unto me out of S. *Austin*, or any of the  
*Fathers* : (although <sup>c</sup> *Cardinall Peron* affirms it  
 to be sometimes used by them ; which *Bellar-*  
<sup>d</sup> *mine* utterly denies) no nor out of *Peter Lom-*  
<sup>e</sup> *bard* himself (upon whose old rubbish they  
 have built the distinction) and least of all (saith  
<sup>f</sup> *Chemnitzius*, which *Bellarmino* also approves)  
 out of *Scripture* ; that it is call'd punctually a  
*Commemorative Sacrifice*. All that <sup>f</sup> *Peter Lom-*  
<sup>g</sup> *bard* saith in a manner is this, that it is call'd in  
 the *Fathers* an *Oblation* and a *Sacrifice*. *Quia me-*  
<sup>h</sup> *moriamur est et representatio v. n. Sacrificii* ; not be-  
 cause it is a *true Sacrifice* (for you see those two  
 terms are contradistinguished) but because it is  
 a *Memory* and *representation* of a *true Sacrifice*.  
 A *true Sacrifice* it is not (The *Christian Church*  
 hath but one in that kinde : ) but a *Memory* onely  
 of

a De Civ. Dei  
 l. 17. c. 20.

b Miraculosa  
 mystica dogma-  
 r. Euseb. de  
 Dem. Evangel. l. 1.

c. 10. ad finem.

c Relique a la

Resp. p 793.

d Bellarm. lib. 1.

de Missa c. 2.

d Chemnitz. R.

Conc. Trident.

part. 2.

Bellarmino l. 1. de

Missis c. 2.

e Sent. l. 4. diff.

12.

f Archb. Cran-

mer Let. l. 5.

contra Gardi-

ner. dat. thus

interpret it.



of a true Sacrifice. So likewise S.<sup>r</sup> Chrysostom, when he had call'd it *divinus a Sacrifice*, eats up his word by and by, and addes (by way of explanation, yea, and correction too, as <sup>h</sup>one observes; <sup>h</sup>Sive explicationis, five <sup>h</sup> correctionis, five <sup>h</sup> correctionis loco. <sup>h</sup> Casaub. ad Per. Ep. p. 52. <sup>h</sup> Rom. Sacrific. l. 6. c. 5. p. 443. <sup>h</sup> Defence against Gardiner, lib. 5. <sup>h</sup> Ces mors sont fort exprez & greuvent adversaires: R<sup>ep</sup>. du Cardin. au Per. Controv. 10. c. 2. <sup>h</sup> m. Archb. Cræmer Def. against Gard. 5. Book. <sup>h</sup> Epist. Dunelm. Rom. Sacrifice, l. 6. c. 5. p. 443. <sup>h</sup> Because the Eucharist being only a commemorative, cannot be a proper Sacrifice. <sup>h</sup> n Rex — hoc Sacrificium nihil esse aliud contendit, nisi Commemorationem ejus buod semel in cruce, &c. Casaub. Ep. ad Per. p. 52.

g Chrys. Hom. 17. in 9. ad Hebræos.

<sup>h</sup> Grammar) *μᾶλλον δὲ ἀνάμνησιν θυνίας*, I should rather have said, a *Memory of a Sacrifice*. You know best, saith Casaubon to Cardinall Peron, what weight and efficacie those little particles, *μᾶλλον δὲ*, do carry with them I am sure, saith Monsieur <sup>h</sup> Moulin, they vex the Pontifician not a little. Surely, if you put them in an even and impartiall ballance, the name of *Sacrifice* will prove too light, and the *Memory of a Sacrifice* onely will passe for the currant and lawfull money. I know some few learned men of the reformed Church do use the name of *Commemorative Sacrifices*: but it is not with an intent to disturb the Doctrine of Gods Church, as it is taught now; but to give a candid and faire interpretation to those words of *Art*, by which this selfsame Doctrine hath beene heretofore illustrated by the ancient Fathers. Besides that, our truly learned men do set down precisely, that a *Commemorative Sacrifice*, is not properly a *Sacrifice*, but as (K. James took it rightly) *Commemoratio Sacrificii*, a *Commemoration onely of a Sacrifice*, which differs in predicament (then the which nothing can be more) from a *true Sacrifice*. And yet the most learned in this Theme

n *Def. of the  
3. Book againſt  
Gardiner.*

p Indignus eſt  
Dominus, qui  
aliter myſteri-  
um celebrat,  
quàm ab eo  
traditum eſt.  
Non enim po-  
teſt devotus  
eſſe, qui aliter  
preſumit, quàm  
datum eſt ab  
Autore. *Ambr.*  
in 1. Cor. 11.  
q Inſtit. Sacra-  
m. 6 c. 1 p. 390.  
r Mos Apoſto-  
lorum fuit, ut  
ad ipſam ſolū  
modo oratio-  
nem Domini-  
cam Oblatio-  
nis hoſtiam  
conſecrarent.  
*Greg. 18 Ep. 7.*  
*Sic David Ra-  
tion. l. 4. Platin*  
*in vita Sixti.*  
*idem citat ex*  
*Gregor. Joan. 9.*  
*Papa. in vita*  
*Gregor. d. 2. &*  
*Beat. Rhenan.*  
*Præſ. in Liturg.*  
*Chryſoſt. et Am-  
broſ. Pelagius in*  
*Præſ. in Li-  
turg. Chryſoſt.*

of our late Divines, \* Archbishop *Cranmer*, doth reſuſe to tie himſelfe to *Peter Lombard* in the Conſequences, however he doth ſometimes uſe the terms of this Diſtinction. And therefore if a *Memory* of a true *Sacrifice* bee all that he hath gain'd, which can be celebrated upon a *Table*, as well or better then upon an *Altar*, the *Picars diſcretion*, and his *Champions* to boot, are not quite out of danger, to become the *Holocauſt* of this new *Altar*. And herein becauſe you appeale unto the *Homily*, to it you ſhall go; little to your comfort, I hope. The immediate words before theſe we ſpake of, are thoſe of *S. Ambroſe*. *That he is unworthy of the Lord, that otherwiſe doth celebrate that Myſtery, then it was delivered by him. Neiſther can he be devout, that doth otherwiſe preſume then it was given by the Author. We muſt therefore take heed, leſt of a memory, &c.* Now there is no one word in *Chriſts Inſtitution*, that can probably inferre a proper *Sacrifice*: As our reverend *Biſhop* proves at large. Nor was there extant any one word of all theſe *Collecſs* of our own (or of any other *Liturgie* whatſoever) from whence you muſter up your *unproper Sacrifices*, in the *Apoſtles* times. In which Age, they conſecrated the *Sacrament* of the *Supper* with the ſhort *Canon* of the *Lords Prayer* onely; out of the which, you muſt beſtirre you well with your *Logick*, before you can inferre all your *unproper* and *ſpirituali Sacrifices*. And if you ſhould wring them all out of theſe *ſix Petitions*, yet will it not ſerve your turn, unleſſe you prove that the *Lords Prayer* can-  
not

not be said in *Pew* or *Palpis*, but at an *Altar* onely,  
 But to deal clearly with you, and to come to the  
 point. I do grant freely, that in the *Scripture* and  
 the ancient *Fathers*, we do meet with, not onely  
 those *few* which you reckon up, but a great ma-  
 ny more *duties* and *vertues* of Christian men, that  
 are usually term'd by the Names of *Sacrifices*;  
 howbeit (for the most part) they have (as  
 \* *Bellarmine* observes) their *Sirnames* also and  
*Additions* put unto them. The learned *Prelate*  
 of our own Nation reckons up some *six* out of  
*Scripture*, and a great many more out of the an-  
 cient *Fathers*. And it is no marvell; For I could  
 fill a page or two, if I list, with the like *Sacri-*  
*fices*, out of the very *heathen Writers*. \* Hold this the  
 most glorious of all thy *Oblations*, if thou canst ex-  
 hibit thy self unto the Gods a most just and excellent  
 man, saith *Isocrates*. It were a pitifull case indeed  
 (saith \* *Socrates* in *Plato*) if the Gods should regard  
 the *Perfumes* onely, and not the *Souls* and *Vertues* of  
 mortall men. Lastly, I will adde that most admi-  
 rable passage of the *Poet*, applauded and com-  
 mented upon by \* *Lactantius* himself. Let us sa-  
 crifice unto the gods

\* *Compositum* sum, *falsq;* animi, *sanctiq;* recessum  
*Mentis*, *ex incoctum* generoso *peccatum* honesto.

I will likewise allow you, (which your indigested  
*Meditations* forgot to call for) that all these  
*spirituall Odours*, improperly called *Sacrifices*, are  
 not onely stirred up and made more fragrant with  
 the *Meditation*, but many times sown of seeds,  
 and engendred at first by the secret operation of

f In divinis  
 literis opera  
 vlturum non  
 vocantur abso-  
 lutè Sacrificia,  
 sed cum addito,  
 ut, Sacrificium  
 laudis, &c.  
*Bellar. de Miss.*

l. 1. c. 2.  
 t H' u dè rē  
 in dō dōma  
 xallatō, iā  
 dō βίαιον x  
 dōmātiē n-  
 autō nō  
 xō. *Isocr. ad*  
*Nicod.*

x Δαμνδ  
 αιν — α ων  
 dōx x rōs  
 dōvīa — dō-  
 lā mō ων  
 tū xōxū,  
 &c. *Plato de*  
*voit.*

x *Lactant. di-*  
*ctū. in l. 6.*  
 c. 11. *Sentie-*  
 bat non carne  
 oquus esse ad  
 placendam  
 coelestem ma-  
 jestatem, sed  
 mente sanctā.  
 y *A. Pers. Sg.*



*Praise and Thanksgiving, our Soules and Bodies, and Oblations for the poore : And then concludes ; Seeing Christian men have no other Sacrifices then these, which may and ought to be done without Altars, there should amongst Christians be no Altars ;* saith Bishop <sup>d In his third</sup> Hooper. Priest, Altar, and Sacrifice <sup>Sermon upon</sup> are Relatives, and have mutuall and inseparable de- <sup>Jonas, preached</sup> pendance one of each other. So he, and truly. But <sup>before the King</sup> you ought to take with you a necessary Caution, obser- <sup>1550.</sup> ved by the same Cardinall, That an improper Sacrifice cannot inferre a proper Altar, saith the Lo. <sup>e Institut. li. 8.</sup> of Duresme ; when he had said a little before <sup>25. 3. 17 p. 461.</sup> (most truly and learnedly) that a <sup>f Because the</sup> Commemorative <sup>Eucharist be-</sup> Sacrifice cannot be a proper Sacrifice ; and there- <sup>ing only com-</sup> fore cannot inferre a proper Altar. Then for the <sup>municative,</sup> Pontificians, they are all of this opinion ; I will <sup>cannot be a</sup> single out a few of the Prime. An Altar of Stone is <sup>proper Sacri-</sup> never erected to praise God or say our prayers at, saith <sup>hee, p. 440.</sup> <sup>g In Epist. ad</sup> Salmeron. If not of Stone, neither of Timber ; for <sup>Hebr. x. 3. ad</sup> that makes not the difference. There is none so <sup>ollau.</sup> blinde, but he may see that these Christian duties and Ceremonies may be performed to God without an Al- <sup>h Quis enim</sup> tar, saith <sup>non vider, &c.</sup> Bellarm. And he quotes to confirm this <sup>de Missa, l. 1. c. 2.</sup> point, the testimonie of <sup>i Institut. lib. 4.</sup> Calvin ; They that extend <sup>c. 8. s. 13.</sup> the name of Sacrifice to all Ceremonies and religious <sup>k Les circon-</sup> Actions, I do not see what reason they can produce for it. <sup>stances des sa-</sup> To Sacrifices taken improperly & metaphorically, the <sup>crs, qui ont</sup> circumstances of Altars (which relate still to true Sa- <sup>relation aux</sup> crifices) are no way requisite, saith <sup>vrais sacrifices,</sup> Cardinall Peron. <sup>n'est le point</sup> Would the Jews (who no doubt had Prayers and Obla- <sup>requisit. R.</sup> tions) take them for Sacrifices, or build an Altar for <sup>p. 1700.</sup> them ? saith Dr. <sup>l Survey, lib. 4.</sup> Kellism. Which puts me in minde <sup>c. 2.</sup>







*Altare id est Fides*, the immediat *Altar* of all these *Spiritmall Sacrifices*, is the *Faith* of a Christian, which elevates all these vertues up to Heaven, (that otherwise would lie flaggig about the Earth.) And this is S. \* *Hienomes Altar*. Now consider with your self, whether it were fitter for you to make use of these *Altars* for your *unproper* and *Metaphoricall Sacrifices*, and have all these *Greek* and *Latin Fathers* to applaud you for the same, rather then to rely upon some *Miracle* of a good worke in hand, or some poore *Dream* of the *pietie of the Times*; especially when we are clearly inhibited by the *Canons* of \* two Nationall Councells, to erect any *Altars* upon *Dreames* or *Miracles*.

*a Conc. Carth. 5. An. 438. c. 14. Nam quæ per somnia consistuntur Altaris pœnimodò reprobantur. Senenſ. Synod. An. 1525. Can. 38. Nè pretextu novi miraculi erigatur altare novum.*

## CHAP. V.

*Of the second Section. The Contents thereof. 1 Of Sacrifice of the Altar. 2 Tables resembling the old Altars. 3 Alteration not in Bishop Ridley's Diocese onely, and how there. 4 Altar and Table how applied. 5 Altar of participation. 6 Of Oblation. 7 No Altars in the Primitive Church. 8 None scandalized with name of the Lords Table. 9 Altars of old, how proved. 10 Not taken away by Calvin.*

**T**His Section is a true *Section* indeed, *divisibilis in semper divisibilia*, chop'd into a very Horchporch, or minc'd pie, and so crumbled into small snaps and pieces, that an Adversary doth not know,

*Quid erat in sermone, vel quae praecumbas in armis.*

P

All

lib. i. cap. 61.

All the first part thereof that relates unto any *Laws*, *Canons*, or *Constitutions*, made or confirmed by the *Kings & Queens* of this Realm, concerning this *Controversie*, I have already examined in the first Chapter: It being a ridiculous thing for us to have waded thus far into the Book, if we had received but the least check from any *Law of God* or the *King*. In the remainder of this *Syllian*, there are some things that concern the Question in hand, which we may call his *Sixth* (as it were,) and some other that are but *extraneous*, certain skips and courts or *Boutades* of the man (when he thought what *Dignities* hee might expect for this piece of *service*) which wee will call his *Extravagancies*, and see that they shalbe forth-coming (as *Waives* in a *Pinfold*) to be surveyed at our better leisure in the next Chapter. And in the former part now to be perused, you shall finde little that concerns the *Writer* of the *Letter*, or any of us that approved of the same. For this *New-castle*, *Coal* is mounted up from the *Kitchen* to the *Great Chamber*, and confutes no longer a private *Mo-*

b p. 40.

‘The sonne of  
whom, was  
Edward the  
Saint, of whom  
we may say, as  
of Enoch,  
Though hee  
departed the  
world soone,  
yet fulfilled he  
much time.  
Hooker Eccles.  
Book 4. p. 108.

*sition* sent to a *Vicar*, but *Archbishop Craumer*, *Bishop Jewel*, *Iohn Calvin* (a greater *stickler*, then ever I heard before, in our *Upper* and *Lower house of Parliament*) the *Asses of Counsell* made for the *Reformation*, the *Lords spiriual*, and *temporal*, with the *Commonalty*, that confirmed our present *Liturgie*; not forbearing to *jeere* and *deride* both them and *King Edward* (‘whom the *Indicium Divine* indeed doth call *Saint Edward*) in a most prophane and abominable fashion.

First

First therefore he fall upon a Solemne <sup>d</sup> *AB* of *AB. & Mon.*  
 the King and Counsell, mentioned by *John Fox, part 2. f. 700.*  
 upon this occasion \* The writer of the Letter ob- <sup>Letters, 7.3.</sup>  
 serves that in *Saxony* and other parts of *Germany*,  
 the *Papish Altars* upon the *Reformation*, being per-  
 mitted to stand, were never esteemed (call them  
 by what name you will) any otherwise then as so  
 many *Tables of Stone or Timber*; the *Sacrifice* of  
 those *Papish Altars* being now abolished. Which  
 words, I perceive, the *Writer* had translated in a  
 manner from a learned <sup>2</sup> *Lutheran*. And that <sup>Quia cessag-</sup>  
 these sacrifices were abolished, *D. Co.* hath al- <sup>te sacrificio, al-</sup>  
 ready confessed, pronouncing him for no sonne of <sup>taria illa nihil</sup>  
 the Church of *England*, that presumes to offer them. Yet <sup>aliud sunt</sup>  
 the *Writer* alleging the fourth Reason given by <sup>quidam mensu-</sup>  
 the King and Counsell, for their taking away in <sup>lapideis: Sub-</sup>  
*England*, That the form of an *Altar* being ordained <sup>lato chimrela-</sup>  
 for the *Sacrifices* of the *Law*, and both the *Law* and <sup>tivo formali,</sup>  
 the *Sacrifices* thereof now ceasing (in *Christ*) the <sup>manet absolu-</sup>  
 Form of the *Altar* ought to cease also; *D. Co.* makes <sup>tum & materi-</sup>  
 nothing of this Reason; but pities the simplicity <sup>ale tantum,</sup>  
 of the *Times*, as not being able to distinguish be- <sup>Gerard lib. 2.</sup>  
 tween the *Sacrifices* of the *Law*, and the *Sacrifices* <sup>tom. 9. p. 546.</sup>  
 of the *Altar*. I pray you good *Disseur* where may <sup>pag. 70</sup>  
 we read of this Term of yours, *Sacrifices of the Altar*,  
 if we do not read of it in the *Sacrifices* of the *Law*?

For surely all *Sacrifices* that wee read of in *Scripture*, none excepted, were necessarily to be destroyed.  
 And besides the *sacrifices* of the *Law*, we read of  
 no *sacrifice* that was destroyed, but that one you  
 wor of, offered up upon the *Crosse*, and not upon  
 an *Altar*. Beside that, the *Apostles* and *Writers* of the <sup>Omnia om-</sup>  
<sup>nino quæ in</sup>  
<sup>Scriptura di-</sup>  
<sup>cuntur. Sacrifi-</sup>  
<sup>cia, necessariò</sup>  
<sup>destruenda e-</sup>  
<sup>runt, nullum de</sup>  
<sup>Missæ, l. 1. c. 3.</sup>

<sup>1</sup> *Lib. 1. de Missa* New Testament, <sup>1</sup> by the speciall instinct of the holy Ghost, did purposely forbear to insert into their writings the name of an Altar, if we may beleewe Bellarmine. And in the ancient Fathers you shall not reade your Sacrifice of the Altar, *terminis terminantibus*, how ever you may have found it foisted into their

<sup>2</sup> *As the Divines* <sup>2</sup> *Indexes by some Priests and Jesuits.* And <sup>1</sup> *Mor-*  
*of Lottain to the* nay doth shew, with a great deale of probability,  
*Index of S. Au-* that the ancient Fathers could not possibly take  
*gustine.* any notice of this Sacrifice of the Altar. What then?

<sup>1</sup> *Dea Miss.* 1. 3.

c. 4.

<sup>2</sup> *Quid ergo* :  
*Sacrificia cen-*  
*setis nulla faci-*  
*enda? Nulla.*  
*Arnobius adver-*  
*sus Gentes.* 1. 7.

<sup>2</sup> *Lib. 6. c. 13.*

<sup>2</sup> *Billon of*  
*Christ Subject.*  
*part. 4. p. 514.*

are you Christians to performe no manner of Sacrifices at all? No, not at all, saith <sup>m</sup> Arnobius. Not any corporeall Sacrifice; but onely praise and hymnes, saith <sup>n</sup> Lactantius. And if some of the Fathers had used those termes (as they have done others of as high expressions) yet are there divers reasons given by our gravest Divines, why wee should forbear in this kinde the terme of Sacrifice. 1 Christ and his Apostles did forbear it, and therefore our Faith may stand without it. 2 The speeches of the Fathers in this kinde are darke and obscure, and consequently unusefull for the edifying of the people. 3 Lastly, we finde by experience, that this very expression hath been a great fomentor of Superstition and Popery. And all these inconveniences have sprung from the words, not from the meaning of any of the fathers.

But the Doctor hath found it in the Bible for all this, *Hebr. 13. 10.* We have an Altar. And although this be but one, and that (God he knoweth) a very lame souldier; yet like an Irish Captain, he brings him in in three severall disguises, to fill up his company; in <sup>p</sup> front, in the <sup>q</sup> middle, and in the <sup>r</sup> end of his



his Book. But in good faith, if S. Paul should meane  
 a materiall *Altar* for the *Sacrament* in that place,  
 (with all reverence to such a chosen *Vessell* of the  
*Holy Ghost* be it spoken) it would prove the wea-  
 kest Argument that ever was made by so strong  
 an *Artist*. We have an *Altar*, and a *Sacrifice* of the  
*Altar*, that you of the *Circumcision* may not  
 partake of. Have you so? And thats no great  
 wonder (may the *Jew* reply) when abundance of  
 you *Christians*, may not your selves partake there-  
 of. For in the old time, as one observes, they  
 were not borne, but made *Christians*. Made by  
 long and wearisome steps and degrees, and for-  
 ced *Χρῆσις ἐν τῷ ἐκκαταστάσει*, to creepe on with  
 time and leisure to the bosome of the Church,  
 faith the Generall Councell. 1. They were  
 taught in some private house, the vanity of their  
*Paganisme*, without so much as daring to peep in-  
 to the Church-perch. 2. They were admitted to be  
 hearers onely, and that at a very far and remote di-  
 stance. 3. They were licenced to bend the knee, and  
 to joyne in some Prayers with the Congregation.  
 4. They had leave granted them to become *Com-  
 plicants*, suiters and petitioners for the Sacra-  
 ment of *Baptisme*. 5. And then, after many months,  
 nay yeeres expectation, being baptized, they were  
 enrolled in the number of the Faithfull, and never  
 before admitted to the least interest of the Sa-  
 crament of the *Supper*. And therefore for S. Paul  
 to frighten the *Jewes* with the losse of that, which  
 so many millions of *Christians* were themselves  
 bereaved of, had been a very weak and feeble de-  
 hortation.

\* Non urgeo  
hunc locum,  
qui anon de-  
lunt ex Ca-  
tholicis, qui in-  
terpretantur  
de Cruce, vel  
de Christo ip-  
so, Bellerm. de  
Miss. l. 1 c. 14.  
\* Rucemish. Test.

p. 779.

\* Institut. of the  
Sacrament. l. 6.  
c. 3. p. 416.

\* An. Curv. in  
locum, f. 648.

\* Nihil hic vi-  
sibile, neq; Sa-

crdos, neq;  
Sacrificium,

neq; Altare,

in p. cap. 14.

\* Part. l. 1.  
d'un homme,

qui enuironne  
couvert d'une

peau de lion,

ne pourra estre  
discerné d'au-

cun, mais bien  
touché de tout

le monde, Les  
prieux pour former

de la figure.

\* Institut. of the  
Sacrament. l. 6.

c. 14.

\* Divers. aliqui

gravissimò bello confecti, idem ipsum bellum ad oblectandum populo in scena repre-

sentare vellent, & ipso idem qui verè pugnaverant, in scena seipsum repraesentarent: Ef-

fortation. I am sure this fellow is a mighty weak  
piece, to take up this *Leadon Dagger*, which the

\* Papiists themselves have throwne away, as of no  
use in the day of Bartrell. And that you should

not build upon mine opinion alone, you shall  
heare what others have printed in that kinde,

This place is *brutishly abused*, to prove that the *Chri-*  
*stians have a materiall Altar*, saith D. Fulk, *Who*

is of so *shallow a brain*, as not to discern the *notori-*  
*ous unconscionableness* of your Disputers, who *allege*

the word Altar in the Text to the Hebrews, for proof  
of a proper Altar? saith a Reverend Bishop.

And (for varieties sake) take you one of another  
Set: \* *Let the Reader observe, how not childishly*

*only, but absurdly also the Jesuites apply this place to*  
*prove a reall Altar*. But to put your mouth into

relish again, I will conclude with S. \* *Ambrose:*  
That we have *nothing visible* in all this disputation

of S. Paul, neither Priest, nor Sacrifice, nor yet  
Altar. And if these people be *brutes, brainlesse,*

*childish and absurd*, who (grant them but their  
suppositions, that here is an *Hercules in a Lions*

*skin*, seen of all, but discerned of none, as \* *Cardinall*  
*Richelieu*, that here is a *David representing Da-*

*vid* representing *David* with *Goliath*, as \* *Cardinall Perou*,  
that here is a *King acting a Bartrell* bee *discovered*

*before*, as \* *Cardinall Bellarmine*, or representing  
a *skirmish*, that was to come after, as \* *Cardinall*

*Allan* doth conceive it) have all the reason that  
gravissimò bello confecti, idem ipsum bellum ad oblectandum populo in scena repre-

sentare vellent, & ipso idem qui verè pugnaverant, in scena seipsum repraesentarent: Ef-

fet enim ipse verè Antypoon solipsum, De Sacra Eucharistia l. 2. c. 14. Induit Christus la-  
Cœna modum & conditionem quam habuit, ut sanguinem fundens in sacrificio  
Crucis, De Eucharist. Sacrif. l. 2. c. 13.

can bee to erect a *stage* for such representations :  
If these (I say) be to bee so termed, what a *Brute*  
is this wrangler then, who would have an *Altar*  
he knows not for what ? For he would have an

*Altar*, i. e. a *Communion-Table*; and a *Sacrifice*,  
i. e. a *Memory*; and a *Priest*, i. e. not derived  
from a *Sacerdos* for all that. So that I doe not  
know how to resemble this Doctrine fitter, then  
to that which a Countrey *Monsieur* in France  
was wont to give in writing to his Patients for  
the curing of all diseases whatsoever :

*Si vis curari de morbo nescio qualis*  
*Accipias herbam, sed qualem nescio, nec quam*  
*Ponas, nescio quo; curare, nescio quando.*

Id est,

*Your Sore, I know not what, doe not fore slow*

*To cure with Herbs, which, whence I do not know:*

*Place them (well or nill) I know not where; & then*

*You shall be perfect whole, I know not when.*

And yet for all that, if we talk of a *Helena* in-  
deed, this one place of the *Epistle* to the *Hebrews*,  
is the *Helena* of all this sort of people. This they  
hug and clip and kisse: And above all indeed, *S.*

*Paul* in his *HEREMUS ALTARE*, Lord

how the man melts upon it! And presently after

follow those pathetical words, *Hec est illa He-*

*lena*. And yet, God knoweth they have of theirs,

but as *Paris* had of his *Helena* (or rather of her

*Statue* onely, her person being laid upon

by *Proteus* in *Egypt*).

cold and uncomfortable embracement, and as *Ga-*

*lielmus Parisiensis* speaks of a like fancy, *Chimæram*

§ Pag. 9.

§ Pag. 8.

§ Pag. 11. Send

his resolutions

to the Priest

§ The name of

Priest need not

be so odious

unto you, as

you would

seeme to make

it. I suppose

it cometh of

the word *Pres-*

*byter*, and not

*Sacerdos*; and

then the mat-

ter is not great

unlike Answer

to the Adm.

part. 2. pag. 183.

§ Ecce, Summ.

The. part. 1. c. 16.

§ Pag. 47.

§ Πρωτο; 'E-

λσον αὐτῶν

ἐκείνων, αὐτῶν

ἐκείνων, αὐτῶν

ἐκείνων, αὐτῶν

ἐκείνων, αὐτῶν

ἐκείνων, αὐτῶν

ἐκείνων, αὐτῶν

ἐκείνων, αὐτῶν

ἐκείνων, αὐτῶν

*Chimerissimam*, the very Chimera of all Chimeras. For I will be bold (not without some premeditation) to make all these severall observations upon this passage.

First, that this is the first sonne of the reformed Church of England, that hath presum'd openly to expound this place, of a *materiall Altar*: Yet not constantly neither: For he confesseth, for all his love to this Text, that the *Apostle* may meane there the *Lords Table*, or the *Sacrifice* it self, which the Lord once offered. And so a great Scholar indeed of this Church hath expounded it. For the Altar in the old Testament is by Malachy called *MENSA DOMINI*. And of the Table in the New Testament, by the Apostle it is said, *HABEMUS ALTARE*. The Altar in the old, the Table in the new Testament (if we will speake with that great personage, properly and Theologically.) And this is the exposition of *Peter Martyr*, mentioned in the Letter, which this squeamish Gentleman could by no meanes understand: That as sometimes a Table is put for an Altar, as in the first of Malachy, so sometimes an Altar may be put for a Table, as in this Epistle to the Hebrews. Than the which solution there may be peradventure a more full, (for the *Crosse* of *Christ* is more oppositely aim'd at in that Text, than the *holys Table*) but there cannot be a more plaine and conceivable Answer. And whereas it is infer'd, that then at the least *S. Paul* conceiv'd the name of an Altar neither to bee improper, nor inconsistent in the Christian Church; there is no man  
ever

ever made doubt thereof; so as it be taken, as *S. Paul* takes it, *Metaphorically*, and by way of *Allusion*, but not *materially*, for this *Church-Vensill*; which is the thing that lies before us upon the *Carpet* at this time.

Secondly, I do observe, that ( *Sedulius* onely excepted ) no writer before the beginning of the Reformation, did *literally*, and in the *first* place, but *Allegorically* onely, and in the *second* place of their exposition, by way of *use* ( as it were ) and *accommodation*, bend this Text to the *Materiall Altar*. So *Theophylact* expounds it, first, of the *Tenets and Observations of the Christians*; *Remigius* and *Haymo* ( who seem to be but two Friars under one hood ) of the *blond of the Passion*, *Anselme*, of *Christ himself*; *Cardinall Contaren*, of the *Passion*: and in the *second* place onely, of the *Eu-charist*: making the debauchery of a *Christian man*, to be the *Service of the Tabernacle*, which hinders him from the worthy participation of this *Spirituell Sacrifice*. Which clearly implies a continued *Allegory*.

Thirdly, setting by the *Jesuites* on the one side, as *Salmeron*, the *Rhemists*, *A Lapide*, *Haræus*, *Tirinus*, *Gordon*, and *Menochius* ( and *Cajetan*, a kinde of *Controversie-man* ) who expound it point blank for a *materiall Altar*; and all the *Reformed Expositours*, on the other side, as well *Lutherans* ( who minister the Communion upon *Stone Altars* ) as *Calvinists*, who utterly disallow of that exposition; I do observe, that the most learned of all the *Romane Writers*, even sithence the stirring

*Exposit. in loc.*

*Interpret. ad Ep.*

*Interpret. ad Ep.*

*Interpret. ad Ep.*

*Interpret. ad Ep.*

*Interpret. ad Ep.*

*Interpret. ad Ep.*

*Interpret. ad Ep.*

*Interpret. ad Ep.*

*Interpret. ad Ep.*

*Interpret. ad Ep.*

*Interpret. ad Ep.*

*Interpret. ad Ep.*

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*Interpret. ad Ep.*

*Interpret. ad Ep.*

*Interpret. ad Ep.*

*Interpret. ad Ep.*

*Interpret. ad Ep.*

*Interpret. ad Ep.*

*Interpret. ad Ep.*



of these *Controversies*, do expound it either of *Christ* himself, his *croſſe*, or his *profeſſion*; as *Bel-larmine*, the *Antididagma* of *Coleine*, *Catharinus*, and *Eſſius*: As you may ſee more at large in the learned *Biſhop*.

\* *Inſtitut. of the*  
*Sacram. l. 6. c. 3.*  
*p. 406.*

Fourthly and laſtly, I do obſerve, that all *Antiquitie*, beſides theſe, do not in the expoſition of this Text, reflect in any kind upon the *materiall Altar*. \* *Chryſoſtome* expounds it of *the things profeſſed here amongſt us*; *Oecumenius*, *Deſerticus*, the *Tenets*, as it were, of *Chriſtian men*; *Peter Lombard*, of *Chriſts Body*; *Aquinas*, of the *Croſſe*; *Gorran*, of the *Incarnation*; and *Lysa*, of the *Paſſion of our Saviour*. Not any one ancient Writer (beſide *Sedulius*) that next his heart, as it were, and in his firſt expoſition, did ever touch upon this *materiall Altar*.

\* *Chryſoſtomus*,  
*Oecumenius*, *A-*  
*quinas*, *Gorran*,  
*Lysa*, in 13.  
*c. ad Helian.*

\* *Fulls Def. of*  
*the Tranſſut.*  
*againſt Gregorius*  
*Martin, c. 17.*

I do not except *Oecumenius* or *Haymo*, miſtaken herein by a learned *Doctour*. And therefore, good *Doctour* (unleſſe you mean to turn *Jeſuite*) leave off your cracking to your *Novices* of this place, untill you be able to back it with better *Authoritie* then your poore conceptions. For above all indeed *S. Paul* in his *HABEMUS ALTARE* is leaſt of all for your *materiall Altar*.

And behold, he hath not done yet with the *Altar of ſtate*, but will needs have another bout with it. For \* although the *Law* and the *Sacrifices* thereof be both *abolished*, and conſequently the form of theſe *Altars* ſhould be *abolished*; yet that doth not reach at their *Altar*, which lyeth along the wall,  
*but*

\* *Page 306.*



but at our Communion-Tables, that are in the Body of the Church or Chancell, as the Jewish Altars stood in the old time. *Vah! quantum est sapere!* It is an excellent thing to be a judicious Divine! But the King and the Lords do not say that the Jewish Altars are abolished, for us to put other Altars in the body of the Church or Chancell, or for you to fasten them *all along the wall*; but that the form of such Altars should cease to be erected in any place whatsoever in the English Church.

And having a reasonable guesse how those old Altars under the Law came to be placed in the midst of the Priests Court and outward Temple, to wit, that it was so done by Gods appointment; I pray you, forget not to tell me in your next Book; <sup>d</sup> where God, or his blessed Sonne, or the Apostles, or the Fathers after them, or any Council, or any Canon-Law, or so much as a Popes Bull, hath commanded any Christian Church to set their Altars *all along the wall*? But I shall have occasion to tell you many things more then you know, about that particular, in the last Section.

For a full Answer to this Quillet, I do reade in Antiquitie, that the form and situation of the holy Table in the Christian Church, was not exemplified from the \* Square Altars, but from the long Table of the Shew-bread, which stood in the Temple. And if we can make good our fashion and situation according to this pattern we saw in the Mount, we care not how Altars stood

<sup>d</sup> Your need-  
less and superstitious  
walls, which  
you have erected without  
commission,  
Jewel, Def. of the  
Apol. part. 3.  
pag. 319.

<sup>e</sup> Exod. 27.1.  
And thou shalt  
make an Altar  
of Shittim  
wood five cubits  
long, and  
five cubits  
broad.

<sup>f</sup> Exod. 25.13.  
Thou shalt  
make a Table  
of Shittim  
wood; two  
cubits shalt be  
the length  
thereof, and  
a cubit the  
breadth there-

either in the Jewish or Popish Church; our holy Ta-  
 bles being quite of another race; and no descen-  
 dants from any of them. One Benjamin a Jew fell  
 upon Isidore Pelusiot; (a reverend Prelate, as an-  
 ciently heate as S. Chrysostome) and charged  
 him with the boldness of this new Oblation and  
 Sacrifice of Bread (as he termed it) invented by the  
 Christian Church, without any pattern or precedent  
 from her Mother the Synagogue. To whom the  
 ancient Father returns this Answer; That there  
 were two Oblations in the Synagogue: The one  
 upon an Altar, *id est*, in the outward Court, per-  
 formed in blond and steaming vapours, and visible  
 to all: The other was upon a Table, performed  
 in Bread, *id est*, within the Temple; hid from the Un-  
 derstanding of the old, and reserved for the Faith  
 of the new people. And of those former (saith  
 he) thou art one thy self, that couldst not see  
 the truth of this Myserie, hid so long in the Law,  
 and revealed so clearly to us in the Gospel. It will  
 be long yee you will bring us so clear and ancient  
 an extraction for the form and fashion of the  
 Altars in Christianitie. *Res but* (say you) *this Ta-*  
*ble was not made to eat upon.* The Figure indeed was  
 not, but the veritie was, that is, the veritie then hid,  
 but now revealed. And yet David, though no Priest,  
 did eat of that which was upon it; to let us know,  
 that omnes justi sacerdotalem habent ordinem. All we  
 that are justified in Christ, have a Priestly interest in  
 this holy Bread, saith *Iræneus*. Davids eating was a  
 figure that the meat of the Priest should one day be im-  
 proved to be the meat of the people; Because all the chil-  
 dren

men of the Church are perfect Priests, by reason that we  
 are appointed to eat holy Breads, offering up our selves  
 as spirituall Sacrifices to Almighty God. This Type  
 teaching us in much that one day in the Body of Christ,  
 food should be provided for true Believers, saith  
 S.<sup>m</sup> Ambrose most excellently. So that there is just  
 that difference between the Shew-bread and the Body  
 of Christ in the Sacrament, as there is between the  
 shadow and the body, the representation and the re-  
 ritie, the patterns of future things, and the things  
 themselves prefigured by these patterns, saith S.<sup>m</sup> Hie-  
 rome. And so said <sup>o</sup> Origen long before; The  
 Commemoration and Remembrance of the 12 Tribes  
 by those 12 Loaves, doth relate to those words of our  
 Saviour, Do this in remembrance of me. And  
 therefore if you mark well these mysteries of the Church,  
 you shall be enabled to observe the truth of the Gospel in  
 the dark mysts and Riddles of the Law. I will adde  
 to these and other Testimonies of the most an-  
 cient Fathers (which you shall by and by finde in  
 the Margin) the conceits of two Jewish Rabbins,  
 somewhat tending to our purpose. Ezek. 4. 22.  
 it is thus written, And he said unto me, This is the  
 Table before the LORD: Meaning (without doubt)  
 the Altar of Incense. The Question then grows,  
 why the Altar is here call'd a Table. I have heard  
 this given as a Reason of it, saith <sup>o</sup> R. Shelomo, That  
 at this day the Table performs what the Altar was  
 wont to do. R. Iohanan and R. Eliezer give the  
 like reason, That while the Temple stood, the Altar  
 of God, but since the destruction thereof, the Table  
 of a man, is become the place of Sacrifice and propi-  
 ation.

Ambros. in  
 6. c. Lac. d. ac-  
 dotalem cibum  
 ad plura trans-  
 iuntur popu-  
 lorum. de-  
 monstrante sy-  
 po, quod Chri-  
 sti corpore ci-  
 bus fidelium  
 paratur.  
 Hieron. in Ep.  
 ad Tit. c. 3. & in  
 Ezek. 4. 22.  
 Origen. super  
 Levit. Hom. 43.  
 fol. 82.

Vilopana. in  
 Ezek. 4. c. 51.

riation. But I leave these *Rabbies* to *Rabbi Coats* consideration, whether he shall reject them, for their conceit of the *Table*, or let them passe on, for maintaining the *Sacrifice*. However, to conclude this point, I finde the *Jesuites* themselves of Opinion, that the *Table of the Temple*, was the true Type and-*prefiguration* of the *Communion-Table*. And no great wonder they are of that conceit, considering that *Hymne* inserted in the Body of the *Mass*:

*Sacerdotes sancti incensum  
et panem offerunt Domino.*

That is,  
The holy Priests from thence  
Offer bread and incense.

And therefore we have borrowed nothing at all from the *square Altars* of the Law; but leave that form to the *Papists*, requir'd of them in their *Canons*: but the onely *Vrenfill* we relate unto, is the *Long-square Table* of the *Intense*.

Yet will not this man be got off by any means from the *King* and the *Councell*. 'He saith, that a small measure of understanding is sufficient to avoid offence at an *Altar* (howbeit he prayeth heartily to God, there may be but such a measure found in *Kings* and *Bishops houses*; of which he either is over-carefull, or hath a very base conceit) and that they have had now 80 yeeres to become better edified towards *Altars*. Lastly, if that they still continue scandalized thereat, they are rather *Headstrong*, then *strong enough*, as was said of the *Puritans* in the *Conference at Hampton-Court*. The

*Puritans*

\* *Cornel. A.*  
*Lapide in 91 ad*  
*Hier. Vitalpond.*  
*ubi supra. Ribera*  
*in Exh. 41. 22.*  
*Barrad. Harmon.*  
*Tom. 2. l. 3. c. 20.*  
*So likewise Dam.*  
*de Fid. Orbed.*  
*l. 4. c. 14. Hieron.*  
*in 1. Malach.*  
*Rupertus in Mal.*  
*2. Cyrill. Catach.*  
*Myft. Cat. 2. a-*  
*greering with the*  
*other Fathers.*  
*9 In Caxome*  
*Missa.*

\* *Suarez in 4. v.*  
*tiem pari.*

\* *Pag. 31.*

*Puritanes* mov'd then for an *Abrogation*; those  
 that are scandalized with your *new Altars*, move  
 only for a *Confirmation* of the ecclesiasticall *Laws*,  
 and the practice of them, as they have been these  
 last fourescore yeares generally executed. So that  
 your quotation of that *Conference*, is a fine *new*  
*Nothing*. The *Act of Counsell* made for this *Refor-*  
*mation*, doth say peremptorily <sup>\* In the first and</sup> in two severall  
 places, <sup>third Reason.</sup> *That the form of a Table shall more move the*  
*simple from the Superstitious Opinions of the Popish* <sup>Alt. & Mon.</sup>  
*Masses, and that this superstitious Opinion is more* <sup>part. 2 p. 700.</sup>  
*holden in the mindes of the simple and ignorant, by the*  
*form of an Altar, then of a Table.* And therefore  
 they did not intend to make a provision to pre-  
 vent this inconvenience in the Church of *England*  
 for fourescore yeares onely, but for ever. And  
 accordingly they went to work, caus'd their *Li-*  
*turgie* to be mended in this particular; the word  
*Altar* to be left out, the word *Table* to be put in,  
 in their *Rubricks* for that purpose. Nor rested  
 they there, but confirmed this <sup>u</sup> *corrected Litur-* <sup>u 10 & 60</sup>  
*gie* by *Act of Parliament*, <sup>Ed. 6. c. 1.</sup> *revived againe by an* <sup>x 10 Ed. 2. 2.</sup>  
*other Act of Parliament, confirmed by the* <sup>7 Before our or-</sup> *Procla-*  
*mation of the late King of famous Memory, which* <sup>dinarie Book of</sup>  
*was revived (with his other Proclamations) by* <sup>Common Prayer.</sup>  
*his most excellent Majesty, in the very beginning*  
*of his happy Reign. And what is the sonne of your*  
*father, to dare to offer limitation of time to a*  
*Law so absolute and Authentick?*

But <sup>\*</sup> this *Counsell-order* doth not appeare to  
 have bene transmitted to any other *Diocese* beside

Bishop

Bishop Ridley's. This *Quiblet* is grounded upon a meer Error of the *Printer*, by not putting a Period where he should, and putting it where he should not. The words, rightly pointed, run thus, *Anno 1550. other Letters* (not a *Leter*) likewise were sent for the taking down of Altars in Churches, and setting up the Tables in stead of the same. And here the full point should be. *Vnto* Nicolas Ridley made Bishop of London in Boners place, (Here is a Period in the new, but a *Comma* onely in the old Book) the Copie and Contents of the Kings Letters, are these, as followeth. So that Letters were written to all; but *Iohn Fox* (having access to the Bishop of Londons Registry) prints onely the Copie of those which were sent to Bishop Ridley. So, that this is a subtiltie indeed, a subtiltie in *Print*, as they use to say. But the next is more grosse and down-right: That he saith, that both parties that strove about the placing of their Tables, in Bishop Ridley's Visitation, were left to follow their own affections, and the thing left at large, and not determined.

There fell out about the yeare 1605, a great Controversie between M. Broughton and M. Aynsworth, that troubled all the Diers in Amsterdam, Whether the lining of Aarons Ephod was blue, or sea-water-green. And M. Aynsworth, poor man, was put to print a large Apologie in that businesse. But had the Question been of the colour of this Tale told here by D. Coal, it might have been resolved in one word; It is a blue and perfect

\* A Book call'd  
Certaine Que-  
stions, printed  
1605.



fect blue Tale. For Bishop Ridley there resolves these Questionists, That the Situation most conformable to Scripture, to the usage of the Apostles, to the Primitive Church, to the Kings proceedings, was, not to lay the holy Table all along the wall, (and therefore in Pauls Church he brake down the wall standing then by the high Altars side) nor to lay it onely in the right form of a Table (as this <sup>b</sup> *man* Ponticus, as he said of Marcion, this nibbler at all Quotations, doth mis-recite the Text) but to lay it in the form of a right Table, that is, a long Table; or, as your own <sup>c</sup> Index doth interpret the word, not Altar-wise, but as a Table. So that by this impudencie of yours, which put us to this narrow search, we have met with two particulars very pertinent to the present dispute. First, that upon the taking down of the Altar, the Table is not directed to be set up in the place where the Altar stood, <sup>d</sup> but in some convenient part of the Chancel: That's the first. And secondly, that the meaning of the Kings proceedings (better known to this Bishop, then to you) was, that the \* Table should not be placed and disposed Altar-wise, which is the Question now before us.

Soone after, D. Coal begins to relent, and could finde in his heart to bestow half a Visaridge upon the writer of the Letter, for saying, That in the old Testament one and the same thing may be call'd an Altar in respect of what is there offered unto God, and a Table in respect of what is there (as he hath it) participas'd by men. See what it is to put a man into a peevish humour!

R

Velle

<sup>b</sup> *Quidam  
comesor mus  
Ponticus, qui  
qui Evangelia  
corroliat* Ter-  
tullian, adversus  
Marcionem, l. 1.

<sup>c</sup> See the Index  
in the word  
Ridley.

<sup>d</sup> In the Letter  
of the K, and  
Consist to Bishop  
Ridley, 111. &  
Mon. part. 2.  
p. 699.  
\* Ibid. p. 700.  
col. 2.

\* Pag. 33.

<sup>1</sup> Martial. Epig.  
1.5. q. 84.

<sup>2</sup> Velle tuum volo, Dindyme, nolle volo.

<sup>3</sup> In Theophrast.  
mel. ad. p. 15.

<sup>4</sup> Theophrast.  
mel. ad. p. 15.

<sup>5</sup> Ei δὲ δούλῳ  
ἐπαγορ, Philo-  
strat. de vita  
Apoll. 1.8. p. 402.  
<sup>6</sup> Plantus in  
Milit. Afl. 3.  
Sc. 1.

<sup>7</sup> 1. Sam. 9. v. 15.  
24. 25.

<sup>8</sup> 1. Cor. 9. 13.

<sup>9</sup> Institus. of the  
Sacram. 1.6. c. 5.  
1. 665.

Now I would not give the *Writer* a *Peaf-cod* for that distinction, nor do I beleeve he ever dream't of it. He said, that an *Altar* might be call'd a *Table*, in what was Thence (not there) participat'd by men. For it is a thing notoriously known (saith <sup>3</sup> Casaubon) that Feasts heretofore were wont to accompany all solemn Sacrifices. And that they did eat their good Cheer, not upon, but from the *Altars*. And so saith <sup>4</sup> Theophrastus, that they did first *supper* off for up their Sacrifices, and then *dine*, lay it on in entertainments. But if they did the one, then necessarily the other. For if I did *sacrifice*, then surely I did *eat*, saith <sup>5</sup> Apollonius Tyanens in his Apologie to Domitian. The first, they did at the *Altar*; the second, at their houses. <sup>6</sup> Sacrificans *Me ad se ad prandium vocant*. They never offer a *Sacrifice*, saith the Parasite, but they invite me to dinner to their houses. And this custome was no stranger to the people of God. For so we <sup>7</sup> read, that Samuel did blesse the peoples *Sacrifice* in the high place, but Feasted his strangers with his portion of that *Sacrifice* in his own Parlour. <sup>8</sup> So they that wait upon the *Altar*, are partakers with the *Altar*.

And because their provision came from the Lords *Altar*, as from a rich and plenteous *Table*, this *Altar* was sometimes figuratively and improperly call'd a *Table*. For other wise (if we speak properly) <sup>9</sup> tell us where it was ever known, that any *Altar* was ordain'd for eating and drinking, saith a reverend Prelate. And for this *Altar* you aime at, This is  
the

the way to correct the Sonna of God, who said not, Take this and offer it, as upon an Altar, but, Take this and eat it, as from a Table, saith another of our ° Pre-<sup>° Bishp's note</sup>lates. ° Christ was given for us, in the Sacrifice; to <sup>differ. part. 4.</sup> us, in the Sacrament. There, <sup>p. 490.</sup> per modum Victimæ, by <sup>p. Bishp. Andreus</sup> way of Offering; Here, <sup>p. 453.</sup> per modum Epuli, by way of his Sermons, Banqueting: saith a third. And to Banqueting, a Table relates more literally and properly than an Altar. The Fathers Altar of Oblations which you finde in the 1 Letter, is but an Altar of Allusion, as <sup>p. pag. 34.</sup> the Levites likewise are, which in the ancient Fathers, are made to attend the foresaid Altar. That Altar of Praise and Thanks-giving, which the <sup>AB</sup> of Councell approves of, is a Metaphoricall Altar, all made of Notions, as the Sacrifices also are, that fume on that Altar. All these are but airy Altars, built up of the Metaphors and Figurative speeches of the ancient Fathers; resembling in composition that Altar of ° Desiades, <sup>° Claud. Salmasius</sup> all made of words or poeticall feet, or that of <sup>ad aram Desiades</sup> Aeneas Terrigena, <sup>Lutes. Paris.</sup>

Μῦθε Ταχὺ ἔρε πλῆθος,  
Μῦθε Ἀλύβης παρὰ τὰ βάλοις,

made neither of Gold nor Silver, nor any other solid matter, but of the sublime Conceptions of those <sup>ἑπτὰ ἐκγόνοι</sup> those Grand-children of the heaven, the nine Muses. Lastly, such another Altar, for the Materialities thereof, as that of ° Publicius Optatianus, which thus describes

Non caute durâ me polivis artifex;

• Lutes. Hægel.  
ad aram Pythi-  
am, 1630.

*Excisa non sum rupe montis albidis;*

*Me metra pangunt de Camænarum modis.*

That is,

No Mason hew'd me out of Rocky vein;

Nor put I Carpenter to sweat or pain:

But made I stand of Muses gentle strain.

And therefore, gentle *Dedour*, you have (for all your boasting) found no *Altar of Stone*, no *Altar of Timber*, no *Altar* that can lie along the *Wall*, and consequently, no proof in the *Letter* for the situation of your *Altar*.

¶ Pag. 55.

I but another and a worse <sup>u</sup> Conclusion would soon follow upon this doctrine, [That Communion is an *Action* most proper for a *Table*] which is, That men would think it necessarie to sit at the Communion. It is (I perceive) the *Act* of Counsell, that still you are offended at. For so it speaks indeed: If we come to feed upon him spiritually, and to eat his body, and spiritually to drink his blood, which is the use of the *Lords Supper*; then no man can deny, but the form of a *Table* is more meet for the *Lords Board*, then the form of an *Altar*. If you were a Scholar, you would have been ashamed to write this Divinitie. There can be no question made, but that for a certaine time, the *Ayarus*, and the *Lords Supper* were eaten at the same *Table*, and (for ought appears in any Antiquitie) in the same <sup>2</sup> posture: And yet was it a pious and religious Celebration. Our Church and State are more cautious in their expressions, then this poore *Dedour*: 1. And in our doings.

<sup>u</sup> Vtraque cena  
jungebat,  
Baron. Annal.  
tom. 1. pag. 136.  
which he clearly  
proves out of  
Chrysostom 1. Cor.  
Horn. 27. in the  
beginning thereof.  
¶ Pref. of Cæm.  
in the Booke of  
Comm. Prayers.

doings we condemn no other Nation; nor prescribe any thing but to our own people onely. For we think it convenient, that every Countrey should use such Ceremonies, as they shall think best. For to sit, stand, kneel, or walk, be not of the substance of the Sacrament.

Nor doth the Church of Rome absolutely condemn this Ceremonie of Sisting: Orelse it would recall that *Mandate* or *Mandic* of the Benedictines, which testifies, that they (at the least one day in the yeere) do receive the Sacrament sisting. And this custome mounts higher then *S. Benedict*; even to *S. Austins* time: Who affirms, *nonnullos probabilem quandam rationem dedidisse*, that not Monks onely, but some other kinde of men, were pleas'd with a *specious reason*, upon that peculiar day of the yeare, wherein our Saviour administered the Supper, to receive the body and blood of Christ presently upon their ordinarie repast, as a more notable commemoration of that first Supper. Which must be in their private houses, & *mensa communi*, upon their ordinarie Table, as *Mornay* observes: Although it be true what the *Cardinall Peron* coldly replies, that *S. Austin*, in those words, doth not denie but this might be done in the Church, and upon an *Altar*, and inclines, as to the better opinion, to have this Sacrament received by all men *Fasting*. But the *Cardinall* there doth clearly affirm, that the *Apostles* omitted no due reverence, or (as he calls it) *adoration* of the Sacrament.

Elle Chrestienne pour la celebration de l'Eucharistie, *card. du Peron* de *S. Sacram.* 13. c. 11. p. 372. *p. 118* ad *idamur*. *S. De Sacram.* l. 4. c. 9. *4<sup>e</sup> Vbi* *supra*, p. 372.

ration of Christ, although they sate with him at the Table: and brings a passage out of <sup>e</sup> Tertullian, to prove that some of the ancient Christians did adore sitting; and maintained their Ceremony, with a place out of the book of Hermes, call'd the Pastor. Which position of theirs, although (as the Cardinall notes) Tertullian doth not blame, for being an imitation of the Pagans; yet surely he doth not there commend those Ancients, no more then I do this Ceremony in our modern and Neighbour Christians; but spare to censure them, as I hope they will do us, in matters of this nature. And sure it is, that (as the Cardinall there observes) all the old Romans, by an expresse Law of <sup>e</sup> Numa Pompilius, were required to worship their gods sitting. He proves the same to be the custome of the Greeks also, by an old Quatrain of the Sieur de <sup>e</sup> Pibrac. Which I will not set down in French, as the Cardinall hath it; but as I finde it translated into Greek by Florence Christian, 1584,

<sup>e</sup> Plutarch, in Numa, & in Rom. Question.

<sup>s</sup> Quatrain. 4. Adore assis, comme le Grec ordonne, &c. Tertullian makes it a common posture for all Pagans. Porro cum perinde faciant Nationes idolatriæ sigillaribus suis recubendo, L. de

Oratior. c. 12. <sup>d</sup> Vide Fabri Pibraci Tetralib. 4. p. 6. in huius Epistola, s. 19.

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That is,  
worship God sitting, as the Greeks have used;  
Running Devotion he cannot endure;  
But will be serv'd with a Heart firm and sure;  
Which Heart is onely by himself infused,

Now although (as <sup>a</sup> Mounseieur Moulin returns it well upon the Cardinall) the Apostles of Christ were



were not to learn Ceremonies out of the Laws of  
*Nuns*, or the *Quadrains* of *Pibroes*; yet may we  
 herein learn some modestie out of *Papists* them-  
 selves. Not to conclude the Ceremonies of so  
 many Neighbouring Protestants, as altogether  
 unchristian; which this Doctor, for want of lear-  
 ning, or charitie, or both, endeavours to do in this  
 place.

But for our <sup>k</sup> Kneeling in the Church of England, & Archb. whi-  
 at our receiving of this blessed Sacrament; it is ap- <sup>gists Answer to</sup>  
 pointed, either for a signification of the humble and <sup>the Admonition,</sup>  
 gratefull acknowledgement of the Benefits of Christ, <sup>p. 100.</sup>  
 given to the worthy receiver; or rather, because it is  
 administred in our Church with a most effectuall Pray-  
 er and Thanksgiving. The Body of our Lord Je-  
 sus Christ, which is given for thee, preserve  
 thy body and soul, &c. The Blood of our  
 Lord Jesus Christ, &c. preserve thy body  
 and soul to everlasting life. Drink this in re-  
 membrance that Christs blood was shed for  
 thee, and be thankfull. Now he must have a  
 knee of a Camel, and heart of Oake, that will not  
 bow himself, and after the manner of adoration and  
 worship, say, Amen, (as S. <sup>1</sup> Cyrill speaks) to so pa-  
 theticall a Prayer and Thanksgiving, made by  
 the Minister unto God in his behalf. And this  
 is a powerfull Argument indeed for conformitie in  
 this point, with the which I have seene some Lei-  
 ceester-shire people of good sort, that had been  
 refractorie for a long time, satisfied in an instant  
 by

by the Biffop of the *Diocefe*, being very fory they had not obferved fo much before, That in the Church of *England*, our whole *aB* of *Receiving* is accompanied in every part with the *aB* of *Praying* and *Thanksgiving*. " However it behooveth humble and meeke fpirits in fuch indifferent matters to fubmit themfelves to the Order of the Church, appointed by lawfull Authoritie. And as long as our *Liturgie* hath the honour and repute given thereunto, which it fo well deferves, there is little feare, that the people will clap them down upon their Breeth about our holy Table: It being no pofture ufed in this Church, to fay *Amen*, to fuch divine raptures and ejaculations. Befide that, throughout all the *Diocefe* I live in (being no fmall part of the Kingdome) there is (whether the *Epiftoler* likes it or no) *Rails* and *Barricadoes* to keep the people from all irreverences in that kinde. But the generall Rule in this cafe, is that which is fet down in the *Articles* of the *Dutch Church* in *London* (allowed by *Beza* himfelf and divers others)

*Archb. Whitgifts Answer to the Admonition.*  
p. 99.

*Archb. Whitgifts Defence of the Answer to the Admonition.*  
p. 87.

" That every private mans judgement in thefe circumftances is not to be refpected. But what is profitable to edifie, what is not, is not to be determined by the judgement of the common people, nor of fume one man, but (as I have faid as large heretofore) of thofe that have the chief care and government in the Church. And fo was it well done by the *Reformed Church* in *Poland*, firft by *Monitions*, in the year 1573. and then by *Sanctions*, in the year 1583. And in ufe fit, that the ufual receiving of the *Communion* in thofe parts, fhould not be by fitting round about

about the Table. (A Ceremonie which some of the Brethren, as they call them, had brought into those parts, either from John Alasco, their country-man, or from other Reformed Churches, as might be (the commerce of these three Nations considered) from the Low-countries, or the Church of Scotland, where this posture of sitting was Synodically established from the very beginning of the Reformation.) It was well done of them, I say, to reform it; but very ill done of you to steal this Coal from the Altar of Damascus, and never say so much as, *I thank you good Gaffer*, or deliver it us cleanly as you found it. And yet it is not; considering you confesse the *Thefts* in the Title of your Book, calling it ingenuously, **A COAL FROM THE ALTAR.**

Lib. Discipline  
Eccles. Scot. edit.  
1560.

Yet I would you had spar'd to abuse that grave Synod, to make them say peremptorily, *Hæc Ceremonia Ecclesiæ Christianis non est usitata*, especially as you turn it to English, that *this Ceremony* is a thing not used in the Christian Church: And so put the reformed Churches to fall together by the eares one with another, and many of them to become odious in the Christian Church. Which (God he knoweth) is far from either the words or meaning of that Synod. For their words are these, *Hæc Ceremonia, licet cum cæteris libera, &c.* This Ceremony, however in its own nature free and indifferent, as the rest of the Ceremonies, &c. Which sweetens the Case very much. And then for their meaning; They do not say, *it is a thing not used in the Christian Church.* This is your *singering*  
S and

and corruption. But they say ; it is not used in those Christian and Evangelical Churches, nostri consensu, which agreed with them in Articles of confession. They condemn no other Nations, no more then the Church of England doth. And is this the part of a judicious Divine, to corrupt a passage in a *Sacrie* or *Puritan*, who will be sure (without any mercy) to send Hue and Cry after you, over all the Countrey ? Surely the man hath been instructed by *Chrysalus* in *Plautus*,

\* In Bacchide.

*Improbiscum improbus sit, harpaget, furibus fur-tur quod queat.*

He is resolv'd to put some knavery upon the knave himself, and to steal from the Stealer what he can. For indeed (to come to the second point) both the *Coal* and the *Altar* are quite mistaken, to think that the *Synod* did ever say, that this Ceremonie was brought in, or used by the modern *Arians*. It is very well known, that *John A-lasco*, who maintained this Ceremonie of sitting, in a little Book published here in *in K. Edwards* dayes, was settled in *Poland*, by the means of his Noble blood and kindred, in great favour with his Prince, in the year 1557. which is long before either of these two *Synods*. And all that either of the *Synods* say in dislike of the Ceremonie, is this ; That it is *Arianis cum Domino pari solio se collocantibus propria* : A thing fitter for the *Arians*, who by their Doctrine and Tenets, plac'd themselves cheek by jowl with the Sonne of God, then for devout and humble Christians, compassed about with Neighbours so fundamen-tally

\* *Call'd, Forma & ratio totius Eccles. Mini-sterii, &c.*

† *Nolui committere, quin tenuis certiorem facerem de successu rerum magnifici Domini loannis à Lasko in Polonia, Cracoviz, 19. Feb. 1557. Vides deus Calvinus, Calv. Ep. p. 194.*

cally hereticall. I could say, that here in *England*, this *worse conclusion* of the *Doctours*, To desire to sit at the *Communion*, is more to be feared from the *Opposers* of our *Liturgie*, who brag of their *Cosin-ship* and *Coheir-ship* with *Christ*, then from us who are readie to live and die in defence of the same. And the *Altar* at the last espyed this to be the meaning of the *Synod*, that this *Sitting* was proper to the *Arians*, not by *usage*, but *secundum principia doctrine sue*, as an Inference easily drawn

*It suiteth not with a Co-heir with Christ, to kneel at the Table.* *Abbridgement of Lincolnshire, p. 61.* *Altar. Damasc. p. 732.*

from the Principles of their Doctrine. Howbeit the *Coal* was resolv'd to wink at it in his *Authour*, and to speak big words, (though beside the *Cushion*, and against all truth of *Historie*) that it was brought in at the first by the *Modern Arians*: His *Authour* telling him in the same Page, that it was published in the *Book of Scottish discipline*, Anno 1560. and my self having shewed by a *Testimonie* beyond all exception, that it was preached in *Poland* three year before that, by *John Alasco*.

*Altare & Sacrificium Relativa sunt, Bell. de Missa, l. 1. c. 2.* *So he, and truly, Bish. of Dur. l. 6. c. 5.*

*It is called Mincha in the Hebr. and translated Sacrificium by Hierom.*

And then your *Principles* were they true (as the one of them is false; For there was never any *Altar* erected in the *Temple*, but to sacrifice upon; nor ever any man read in divine or humane learning, that denied *Incense* to be a *Mincha*, and kinde of *Sacrifice*) the conclusion could not come within a league of us. For we, who extract our selves (as I told you before) from that *Table* in the *Temple*, do desire to eat in no other manner, then as the *Priests*, and as *David*, our *Type*, did eat before us. We do not desire to eat upon, which is but

*Numb. 16. 15.* *Nadab and Abihu are said to offer Incense, by Ioseph. Antiq. l. 3. c. 10. and Ruffinus translates it Victimae. And some were of opinion, that all Sacrifices were performed upon the Altar of Incense, according to Heb. 9. 6. Videlicet in 41. 274.*

your foolish Inference, but to eat from the holy Table. And that all the faithfull may do in veritie, what David and the Priests did before in a representation, I have shewed already out of the ancient Fathers. Nor are we so unreasonably tyed to one Table, but if the <sup>2</sup> woman were driven to the desert, we could be content with the green Grasse. But in that case, the Grasse should be unto us in stead of a Table; it should not be in stead of an Altar. I do not love *ἡμῶν τὴν μεσσηνίαν*, (as <sup>2</sup> Gregory Nazianzen calls it) to break jests in these high Mysteries. Otherwise, I could tell you, that unhappy Inferences may be made out of your Tenets, as well as out of those of the *Avians*. That no place will serve your turn to eat upon, but Altars, appropriated by all Learning humane and divine, to <sup>6</sup> God alone. Well, if you will needs be snapping at the Meats of the Gods, <sup>6</sup> Menippus will tell you, that you must be content to fare as they do, upon *Bloud, Vapours, and Frankincense*. This *Menippus* saith. For mine own part, I shall onely desire to know of you, a judicious Divine, what may be the meaning of an odde word used by *Aristotle* in his *Ethicks*, to wit, *ἡμῶν* <sup>6</sup>. Because I was told it signifieth two things, a scurrilous Railer at men in place, and a Snatcher of Meats from the holy Altars.

<sup>2</sup> Defence of  
3 Corin. p. 216.

<sup>2</sup> Orat. contra  
Julian.

<sup>6</sup> Altare soli  
Deo vero ritē  
potest erigi,  
Bell. de Missa,  
l. 2. c. 2. ex Au-  
guſt. l. 20. contra  
Faust. c. 21.

<sup>6</sup> Menippus dicitur  
ἡμῶν τὴν μεσσηνίαν  
ἡμῶν τὴν μεσσηνίαν  
ἡμῶν τὴν μεσσηνίαν  
Lucian. in Icaro  
Menippo.

<sup>6</sup> Ethic. l. 4.  
c. 14.

<sup>6</sup> Pag. 38.

Yea, but he doth set down at large, out of the *Art* of <sup>6</sup> Counsell, with what indifferencie these names of Table, Boord, and Altar have been used before, and may be used for the present. He doth indeed, and with



with a great deal of *ingenuitie*, if you mark it. For the Question being made by some of his humour that would have the *Altars* stand, because the Book of *Common Prayer* (meaning the Book before it was reformed) did mention an *Altar*; the *Lords* (amongst whom, Archbishop *Cranmer* was a chief) were put to this *Apologie*; That the Book intended no *Table*, or *Altar*, formally, but a certain *Thing* (as they there call it) whereupon the *Lords Supper* was administered. This *Thing* had no *figuration* at all prescribed unto it in that Book: But so far forth, as the *Lords Supper* is there ministered, though it be upon an *Altar*, it calleth the said *Altar*, a *Table*, and *The Lords Board*; but so far as the holy *Communion* is distributed with the *Sacrifice of Lauds and Thanksgiving*; though it be a *Table*, it calleth the said *Table*, an *Altar*. And therefore, in so much as the distribution of the *Lords Supper* in both kinds, is a *reall* and *sensible Action*, it is a *reall* and *sensible Table*: But because the *Laudes* and *Thankgivings* are by all *Divines* acknowledged to be a *metaphoricall* and *improper Sacrifice*, it is but a *metaphoricall* and *improper Altar*. And to call it an *Altar* in that sense, you know the *Lester* doth every where allow. But heark you, Sir; it makes no matter for the *Lester*. I pray you, tell me in my eare, What *Book* is it that calls it an *Altar*? and for what *Book* do the *Lords* apologize in this place? If it be for the *Book* of 1549, <sup>f</sup> *Exortu*, that's vanished, and we have nothing to do with it. And you are a very *Coal*, that is, a thing that



Books and all worth very neere <sup>1</sup> 40 li. sterling) <sup>1</sup> See his last will, in his Life, set forth by Bez. p. 12.

the Lords spirituall and temporall, and all the Com-  
monaltie, to make that Change in the Book of Com-  
mon Prayer. And is it even so? Why then, gentle

Readers, <sup>m</sup> *Assem parate, & accipietis auream fabu-*  
lam; make readie your Bread and Cheese, for  
my life on it, you shall heare a *Winter-Tale*. <sup>n</sup> It  
seems that Bucer had informed Calvin of the Condi-  
tion of this Church, and the publick Liturgie thereof;  
and thereupon he wrote to the Duke of Somerset,

<sup>m</sup> *Assem para-  
& accipe aure-  
am fabulam:  
fabulas imò,  
Plin. Catulfo, Ep.  
lib. 2. ep. 101.  
n* Pag 39.

who was then Protector, *Epistola ad Bucerum*.

And is this to look unto the Story of those Times?

It seems unto me, that this Epistle to Bucer

hath no Date at all, and if wee give it a Date

from the Printers placing of the Letter, (which

is your childish and erroneous Criticisme) you

shall finde it between November 19, 1548, and

January 16, 1549, and consequently before the

publishing of the first Liturgie, which was March

7, 1549. And so it must needs be. For Calvin

<sup>o</sup> saith in that Letter, that there was Cessation of

Armes between France and England, and wish't

that some counse might be taken for a solid Peace.

<sup>p</sup> Now the Commissioners were met to conclude

that Peace, 24 of March, 1549. And therefore

the Letter was written before that. And to strike

this seeming of yours dead in the nest; <sup>q</sup> Peter A-

lexander writes his Letter to Buter (as yet at Stras-

burgh) to invite him to England, of the very same

Date with the Commission of the French Treaty, 24

of March 1549, and tells him for news, that in

<sup>o</sup> Rumor est  
vobis esse à  
Gallis induci-  
as: utinam &  
firmæ pacis ra-  
tio iniri possit!  
Calv. ep. p. 87.  
<sup>p</sup> Tillet li. Gress.  
Recueil de Trai-  
tez pag. 410. &  
Tillet l'Évesq.

<sup>q</sup> Chroniq. p. 197.  
<sup>r</sup> Veni igitur  
quàm citissimè  
poteris, vir om-  
nium desidera-  
tissime, Petr.  
Alex. Dat. Lamb.  
24 Martii, 1549.  
inter M. Bucer's  
opera Angli-  
p. 191.

the

the Parliament then sitting, *Missæ Papisticæ missæ sunt ad novos Monachos Germaniæ*, the Popish Missal was dismiss'd to the new Monks in Germanie, by the first approbation of our first Liturgie in that Parliament. See then how well you look into the stories of the time. You make Bucer, before ever he came hither, to enforme Calvin of the condition of this Church, and the publick Liturgie thereof, before the Liturgie was penn'd and approv'd in Parliament. But I will endeavour to give this

\* Inter M. Buceri  
script. Anglic.  
p. 190.

\* Olib. 22.  
1546. Epist.  
Calvini, p. 71.

\* From his Epistle to Pet. Martyr, inter Opera Anglic. p. 550.

undated Letter a truer Date. \* Archbishop Cranmer writes for Bucer to come over, 2<sup>o</sup> Olib. 1549. He desir'd Calvin (who was no doubt a Polypragmon, and made his Letters to flye to all the Princes in the world, that did but look towards a Reformation) to write by him to the Protestour, and to perswade him to a serious Reformation in generall. Calvin in this Letter, tells him he had written to the Protestour a Letter (not the Letter Printed, bearing 'Date two yeares before) and bids him if he could procure Audience (a signe he had not been here as yet) deal with him roundly himself, and take heed of his old fault (as he tearms that most admired prudence and wisdome of that learned man) to be ever inclining, *mediis Consiliis*, to peaceable and moderate Advices. And this Letter must be written unto him about the Spring, 1549, when he was ready to come for England. Where we finde he was safely arrived, and repos'd himself at \* Cantebury, in June following. Now although he had considered of the Book of Common Prayers before,

as well as he could, <sup>per interpretam</sup>, by the help <sup>consue. p. 496</sup> of an Interpreter; and approv'd it, as in nothing (candidly consue'd) repugnant to the Word of God; yet did he never make Notes and Censures thereupon, untill he was required thereunto by Archbishop Granmer, two years after this; to wit, Anno 1551. Nor could he tell Tales to Calvin thereof, being then bedrid, and dying within 25 dayes after (some two moneths before the Alteration of the Liturgie) especially not any Tale against the Altar, having suffered Auricular Confession, Oblations and Altars (though termed Boards or Tables) to stand in the Reformation at Cullen, and not taking the least exception against the word in his Censure of our Liturgie. I am therefore strengthened in my former Opinion, That it was the King, the Lords, and the State rather than any incitement of Martin Bucer, that made this Alteration in our Liturgie, in the point of Altars.

<sup>Censura p. 503</sup>  
Nonis Ianuar.  
Anno Domini  
1551. Cantabrigia, die 25.  
post defunctum.  
For that Book  
call'd, A Religious confutation,  
on, by Hieronymus  
Archb. of Cullen, and printed  
here in English,  
1548. was writ in  
Latin by Bucer. See fol. 114.  
Of the Lords  
Supper.

Then for Calvin; no man can conceive him to be more pragmatically zealous in point of Reformation (even in those Countries which cared least for him) then I do. Yet do I hold him a most innocent man, and our famous Liturgie sorely wounded through his side, by this audacious Companion, in this particular concerning Altars. The Letter to the Protestours, that D. Coal relies upon, bears Date, Octob. 22, 1546. which according to forreign Accompts, is a yeare before K. Edward came to the Crown. But compute it as you please; it must be three full yeeres before the

<sup>K. Edward</sup>  
began his  
Reign the last  
of January,  
1546. Stilo Angl.  
1547. Stilo communi. Stow.

T

moneth

moneth of *March*, 1549. At what time I finde that this former *Liturgie* was first printed. And if you relie upon his *Character*, the *Letters* placed before and behinde this to the *Protestour*, are of the same *Date*, 1546. And yet would this *Companion* have his courteous *Readers* to swallow this *Gudgeon*, without so much as champing or chewing on it. And in this *Letter*, *Calvin* toucheth

onely upon 4 particulars (which <sup>a</sup>*Bucer* himself doth likewise censure) *Chrysmes*, oyl in *Baptisme*, *Commemoration* of the dead, and the abuse of *Impropriations*; but not one word of the *Altars*. And good reason for it. For <sup>b</sup>*Beza* confesseth, that at *Lausanna*, where *Calvin* taught before he came to *Geneva*, there was a *Marble-Altar* used for a *Communion-Table*, which from thence was removed to *Bearn*. (where *Calvin* also sometimes taught) and is so there used as a *Communion-Table* (abstracted from all former relations to a *Sacrifice*) unto this day. Which I therefore note, to let you see that *Calvin* was not so straight-lac't in this particular. Yea, but he findes great fault with the *Commemoration* of the dead: And doth he so? And I pray you, what doth *K. James* declare the generall Opinion of our Church to be, for these *Commemorations* in the time of the *Communion*, in that most exact Answer of his to *Cardinall Peron*? <sup>c</sup>*This is a rite* (saith he) *which the Church of England*, though it doth not condemne in the first ages of the Church, yet holds unfit to be retained at this day, for many and weightie causes and reasons, which you may read most excellently pressed in that

<sup>a</sup> *Censura* p. 468.  
<sup>b</sup> *Operam ego commendationem defunctorum & precem pro eterna eorum pace pretermitti.*  
<sup>c</sup> *Sed non repugno quin Ceruam Domini in Altari celebrari possit. Nam & à Lausanna Altare marmoreum, etc. Beza in colloq. Mompeli.*  
p. 350.

<sup>c</sup> *Ad Epist. Card. Peron.*  
*Beza Resp.* p. 55.  
*Religionis*  
*etiam*  
*1622*  
*1622*

*This is a rite* (saith he) *which the Church of England*, though it doth not condemne in the first ages of the Church, yet holds unfit to be retained at this day, for many and weightie causes and reasons, which you may read most excellently pressed in that



that Book. Besides that, *Calvin* acknowledgeth  
 (as he wanted no wit to understand how the  
 world went with him abroad) that he had no such  
 credit with the *Conformable partie* here in *England*,  
 as within two or three yeares after this, he con-  
 fesseth openly in one of his *Letters*. Lastly, *Sed ego frustra ad eos scripsimus, non tantum non tribuitur, ut consilium daret, autorem professum admittere dignetur.* Calvinus *Angli. Franc. sur. Epist. 148.*  
 (which is the main *Answer* of all) the *Protestour*  
 was of no power in the State, when this *Liturgie*  
 was reformed; which was not altogether un-  
 known to *Calvin*, having an hint from Archbishop  
*Cranmer* to addressse his *Letters* to the King him-  
 self. But for the Lord *Protestour*, he had his  
 crush a year and a half before; (never restor'd  
 again to his *Power* or *Office*, admitted onely by a  
*New Oath*, to serve but as a *Counsellor* at large)  
 and in the first *sitting* of this *Parliament*, which  
 altered the *Liturgie*, he was attainted, and con-  
 demned, and presently executed; having been  
 in no case or place of a long time, to make *Al-*  
*terations* to gratifie *Calvin*. And for Archbishop  
*Cranmer*; it is true, the foresaid *Active* man writes  
 unto him from *Geneva* a couple of *Letters*, and  
 offereth his service in person, to make up our *Arti-*  
*cles of Religion*, and to state the *Controversies* in *Di-*  
*vinitie* (another *project*, it seems, the learned Arch-  
 bishop had then in hand) when he gives him a  
 generall touch of the *residui furculi*, the remain-  
 ing *stumps* and *roots* of *Poperie*, together with the  
 cause thereof (as he conceiyed): the *Laymens*  
 swallowing of the *Impropriations*. But hath not in  
 all the two *Letters*, so much as one syllable of *Al-*  
*ters*, or amendment of *Liturgies*. And what *Date*

these Letters were of, God knoweth; for they have none at all in the Book. But the Date seems to be much before Anno 1551. which is D. Coak's conjecture. For in the first Letter he presents his Grace with the news of *Osianders troubles*, which he stirred up in the year 1549. And in the second he tells him of a *chanting of Vespers in an unknown tongue* here in England; which was inhibited in this Kingdom by Act of Parliament, full two years before the *Altering* of the *Liturgie*. Nor doth it seem that Calvin had any great acquaintance with the Archbishop (who neither accepted of his Offer in the Agreeing of the Articles, nor, for ought appears, ever wrote to him back again; but sent him a Message by one *Nicolas*, wishing him to write to the King himself about the *Restoring* of the *Impropriations*) I say, it doth not seem they were much acquainted, by that first Letter that Calvin writes unto him. For in that he rails most bitterly upon yong *Osiander*, a Divine very neare allied unto the Archbishop.

But if *Calvins Letter* to the *Protector* himself be misdated (as like enough it is, being but a Copie from the French, wherein the Date was not regarded) then came it to the Dukes hands (as some Letter from Calvin was then delivered to the Duke by one *Nicolas*, a Tel-tale of M. Calvin, that studied in Cambridge in those dayes) but in the year 1551. *Bucer* being dead before, (which Calvin there takes notice of) and the *Liturgie* newly altered.

Let us not therefore, as we tender the credit of the Church of England, suffer such a famous piece,

*Melchior A-*  
*damus in vita*  
*Osiandri.*  
*Non multo*  
*levius mihi vi-*  
*detur aliud vi-*  
*cium, quod ex*  
*publico Eccle-*  
*sia proveniat*  
*aluntur otiosi*  
*ventres, qui*  
*lingua incog-*  
*nita Vesperas*  
*cantillent, Cal-*  
*vinus Cramera,*  
*Epist. p. 101.*

*Vxor ejus*  
*Neptis fuit ux-*  
*oris Osiandri,*  
*Godw. in Catal.*  
*p. 198. Maran*  
*Norimberge*  
*fecit, hospitio-*  
*que Andreæ*  
*Osiandri usus*  
*est. Cum quo,*  
*secundâ con-*  
*juge ductâ,*  
*contraxit affi-*  
*nitatem, Antiq.*

*Britann. p. 331.*  
*Calvin. Farello,*  
*p. 384.*

as our *Common Prayer-Book* is, to be disparaged in this kinde, upon such weak *Flams* and ridiculous *suppositions*. But if any desire to know the reason of the *Alteration*, let him repaire to the *AB* it self, where he may be fully satisfied. He shall finde, it was partly the *Curiosity* of the *m* 5<sup>o</sup> & 6<sup>o</sup> Ministers, and mistakes in the use and Exercise of the former Book met withall in the second Book by a clear explanation. Of the which *curiosity* and *mistaking*, whether this removing and placing of the *Altar*, which they found usually *fortified* in the former *Liturgie*, might not be a speciall branch, I leave to the Readers collection, out of what hath been already delivered in the examination of the *Counsell-AB* in that behalf. And partly also he shall find the Book was altered, for the more *perfection* thereof, or (as it followeth *In the same*) in the body of the *AB*) to be made fully perfect: *AB*. Not to gratifie *Calvin*, who was Lecturing in his Chaire at *Geneva*, nor to comply with the *Duke of Somerset*, who was a condemned prisoner, looking every day for the stroke of the *AX*, when this Book was passing the severall *Commissions* in the Upper and Lower house of *Parliament*. And that it seems by any one syllable of the Letter to *Farell*, that *Calvin* wrote unto the King about the change of the *Liturgie*, is another *blue one*. Read the Letter, and you will be of my opinion.

*Yea, but the King in his Answer to the Devonshiremen had formerly affirmed, that the Lords Supper, as it was then administered, was brought even to the very use, as Christ left it, as the Apostles used it,*

and as the holy Fathers deliver'd it. I answer, that these *Deconsbire-men* (whom the *Dobour* cloathes in this fair *Liverie*) were a sort of notorious *Rebells*. And if a *King* (to avoid shedding of blood) should answer such people clad in steel, *edificatoribus*, in a more passable language, then will endure Logically examination; is it fit he should be so many yeares after jeered thus, by such a *Musbroome* here on earth, reigning himself (without all doubt) a most glorious *Saint* above in *Heaven*? Besides that, the *Form* that *Christ* left, the *Apostles* us'd, and the *Fathers* deliver'd the *Lords Supper* in, is never taken by judicious *Diviners* in a meere *Mathematicall* and indivisible point of exactnesse, but in a *Morall* conformitie, which will admit of a *Latitude*; and receive from time to time degrees of *perfection*. But I will not lead you to any woods, to borrow shadows for this place: the *Answer* is set down in such capital Letters, that he that runnes by, may read it. The *Rebells* in their third *Article* (set on by the *Papish Priests*) do petition for their *Mass* (that is, that which we call the *Canon of the Mass*) and words of *Consecration*, as they had it before, and that the *Priests* might celebrate it alone, without the communicating of the people. To this the *King* answers, That for the *Canon of the Mass* and words of *Consecration* (which is in nothing altered in the second *Divurcie*) they are such as were us'd by *Christ*, the *Apostles*, and the *ancient Fathers*: that is, They are the very words of the *Institution*. But for the second part of their Demand, which was

And so the *King* clearly conceived it. That we may be encouraged from time to time further to travell for the Reformation, Proclam. before the *Book of Communion*, 1548.

We will have *Mass* celebrated, as it hath been in times past, without any man communicating with the *Priest*. *Acts and Mon.* part. 2. p. 666.

for the Sacrifice of the Masse, or the Priests eating alone, they must excuse him : For this the Popes of Rome for their lucre added unto it. So there is a clear Answer to both parts of the Article. They should have a Table, and a Communion; and the words of Consecration, as they were used by Christ, the Apostles, and the ancient Fathers. But they should have no Altar, nor Sacrifice; for these the Popes of Rome for their lucre, had added to the Institution; being, as B. Jewell truly calls them, the Shops and gainfull Booths of the Papists. Def. part 3. p. 315.

And this Answer did nothing like our noble Doctour. And therefore from making himself merry with the King, by a kinde of Conversion (borrowed from father Parsons three Conversions) 3 Conversions. part 2. c. 13. p. 615. he wheels about, and breaks a Lance upon the Parliament: That would take upon them to mend a Book, which they could not but acknowledge to be both agreeable to Gods word and the Primitive Church. And then he quotes 5<sup>o</sup> and 6<sup>o</sup> Edw. 6: cap. 1. as if he should say, There's my Cloak, and here's my Sword, and I stand in Cuerpo ready to maintain it. I say still, that this Agreeableness to Gods word and the Primitive Church, is not to be taken in a mathematicall, but in a morall point. The first Book was in some, the second is in more degrees, agreeable to those excellent Paterns. But what need I say this, when the AB of Parliament saith no such matter as is pretended? In that part of the AB, where these words are mentioned, some coercion and penalties were provided for sensuall persons, and refractory for the present; this was the pure Word of God, and the worke of the H. Ghost, and no man might mislike or reprove it.

fractory *Papists*, who forbore to repair to the *Parish-Churches* upon the establishment of the *English Service*; desiring still to feed upon *bush*, when God had rain'd down his *Manna* upon them. The *Parliament* (according to their deep wisdom in that kinde) desirous to include some reason in the *Preamble*, of the *Smart* that comes after in the *body* of the *Act*, tells the Offenders against this new *Law*; that *Prayers in the Mother-tongue*, is no *Invention* of theirs; as the *Priests* would make them believe, but the *direction* of the *Word of God*, and the *practice* of the *primitive Church*. Medling no further with the *Liturgie* in this part of the *Act*, then as it was a *Service in the Mother-tongue*. And so begins the *Act*, That 'whereas order had been set forth for *Common Prayer and Administration of the Sacraments to be used in the Mother-tongue*, agreeable to the word of God and the *Primitive Church*, &c. The thing excepted against, was *Prayer in the Mother-tongue*, and this the *Parliament* avows to be agreeable to *Gods Word* and the *Primitive Church*. And I hope, you are not mounted as yet to that height, as to dare to deny it. If any Reader can doubt of so clear an explication, let him look once more upon the *Kings Answer* to the *Devonshire-Rebells*, immediately before this *Parliament*, and he shall finde *Sun-beams* to display all darknesse that can possibly fall upon this point. To the 3. Ask for the *Service in the English tongue*, it hath manifest reasons for it. If the *Service in the Church* was good in *Latin*, it remaineth good in *English*; An alienation in the bet-

1. 90 & 60.  
Ed. 6. c. 1.

1. *Act. & Mon.*  
part. 2. p. 666.

2. *Act. & Mon.*  
part. 2. p. 667.



ter, except Knowledge be worse than Ignorance. So that  
 whosoever hath moved you to dislike this Order, can  
 give you no reason for it. Order, saith the King; a  
 godly Order, saith the Parliament: both mean  
 the same thing, as they use the same words: An  
 Order for Common prayers in the Mother-tongue. So  
 that Father Parsons and you must unlaugh again  
 this foolish Laughter, which you made without  
 cause upon this Act of Parliament.

Well, let the King, the Councell, and the Par-  
 liament order what they please; two things he  
 will make good: first, that if Origen, or Arnobius  
 do say they had no Altars in the Primitive Church,  
 they meant, not any for bloody or externall sacrifices,  
 as the Gentiles had. Where you see, he is almost  
 come to that we have been wrangling for all this  
 while, That they had no Altars for externall Sacri-  
 fices. And shew me, that ever one Father or School-  
 man did teach a necessitie of an externall Altar  
 to an internall Sacrifice, and I will yeeld him the  
 better of the Controversie. But I see his Loop-hole  
 already; he will help himself with those words,  
 As the Gentiles had: Although it be, God wor,  
 but a poore shift. And secondly, he will make it  
 good, that the Church had Altars, both the Name  
 (which the Letter denies not, but onely the name  
 applied to the material Instrument call'd the  
 Lords Table) and Thing too, a long time together, be-  
 fore the birth of Origen and Arnobius. This later part  
 would prove too heauey a Buckler for any man to  
 take up, that were to fight it out with a Scholar in-  
 deed. For the Writer of the Letter doth utterly  
 decline the Combat, retiring himself to his too.

• Rotwinck Faf.  
cicul. tempor.  
p. 41. Item que  
le Massé ne fut  
celebré qu'un  
sur l'Autel, Les  
fleurs & ma-  
nieres de temps,  
translated by  
Surget, 1483.  
and augmented  
by Peter D'Esprez,  
1513.

• Paf. 45.

• Art. 3. p. 141.  
• Because Abra-  
ham, Isaac, and  
other Patriarchs  
built Altars unto  
the Lord, before  
the Tabernacle  
or Temple were  
erected, See in  
3. tor. 3. 4. 83.  
diss. 21. Sect. 5.  
So saith Ivalaf.  
Strabo de rebus  
Asiaticis. l. 1.

years, (which will not serve his Turn, for all his  
Caution, if *Sixtus Primus* did first appoint that  
Alleg. should be said no where, but upon an Al-  
tar) as to an advantage of ground; and turning B.  
Jewell against this *Goliath* without overruling any  
thing of his own, beside the testimony of S. Paul;  
at which this *Doctor*, like that drunken *Coffin*,  
saith, Amen; when he should have said, *All this I*  
*steadfastly beleve.* But having to do but with this  
man of ragges, I dare undertake him in both the  
points; and if I could fully satisfie that place of  
*Vertullian* in his Book *De Oratore*, will adventure  
my credit, to wipe his nose of the rest of those  
Testimonies produced by him. And all this while I  
am no *Champion* for the *Writer* of the Letter (who  
hath withdrawn his Neck out of the Collar) but  
of the great *Champion* of our Church, B. Jewell.

For the first therefore, because B. Jewell saith,  
That when the faithfull, for fear of Tyrants, were  
fain to meet together in private houses, &c. therefore  
it was, they were not so richly furnished, or at leastwise  
they had not such Altars, as the Gentiles had, saith  
D. Coar. But B. Jewell, when he spake those words  
of their wanting of Churches in the Primitive  
Church, addes presently a word or two (which  
this *Doctor* did not unwillingly forget) • And  
may we think that Altars were built before Churches?  
Which though it be not altogether an unan-  
swerable Question (for • men are of opinion that  
Altars were built before the Churches;) yet is it  
sufficient to declare the impudencie of this man,  
that would undertake to answer *Origen*, and *Arma-  
nius*, out of B. Jewell. B. Jewell's conclusion there  
is,

is, that *M. Harding* was ill advised to say confidently, that *Altars* have ever been since the *Apostles* times.

And he answers fully out of *S. Austin*, the *D. August. in 2. Hours Objection*; that *Altars* being then portable, *V. & N. Tellam*, and carried by the *Deacons* from place to place (which *qu. 101.* the learned *Papists* do not deny) they might have had *Altars*, although they had no standing *Temples*: That is, portable *Altars*, not of *Stone*, fixed to the walls of the Church (as our late *Papish Altars* be) of the which, *B. Jewell* might very well make his former *Question*.

Now for that other *Plam*, That *Origen* and *Arnobius* should deny their having onely of *Heathenish*, but not of *Christian Altars*; although it were enough to stop the mouth of this *Ignor*, to set down the Testimonies of those great *Worthies* of the reformed Church, who (with *B. Jewell*) expound these two *Fathers*, of the having no *Altars* at all; as the *B. of Duresme*, *B. Morney*, *B. Desiderius Heraldus*, *Monsieur Moulin*, *B. Hospinian*, and others; yet because he thinks he hath gotten the *Cowards* advantage, to put us to the prooffe of the *Negative*, presuming onely upon the justice of the cause, I will undertake him upon these hard conditions.

For *Origen*; it is clear'd in a word, that he was not interrogated, and consequently, that he never answered, concerning the *Heathen* or *Pagan Altars*. For *Celsus* his adversary (what *Countrey* man soever he was) disguiseth himself as a *Jew* disputing against the *Christians* in all that discourse. And it were an Argument fitting as wise a *Rabbin* as our *D. Coal*, to prove the *Christians* to be

*Institut. lib. 6.*

*c. 1.*

*Lib. 2. de Miss.*

*c. 1. p. 174.*

*Discess. lib. 2.*

*dis. 4.*

*In his Answer*

*to the Replique,*

*Convers. 10.*

*De Orig. Altar.*

*p. 6. l. 34.*

*1 Micy. rns*

*mege Kλσνς τς*

*ludus πος τδς*

*ισου αςονο-*

*μοις, &c. Orig.*

*contra Cels. l. 1.*

*p. 4.*



Nay, the *wittie Prince* takes notice of it, that the very *Jews* do *sacrifice*, and have an agreement in that particular with the *Pagans*, and yet concludes bitterly against us (as he conceives) *Offerre Sacra in Altari & sacrificare cavetis*, You *Christians* are most scrupulous in offering of any *Sacrifice* upon your *Altar*. And to this (as the Learned *Bishop* well observes) *S. Cyrill* answers not one word: which had been prevarication before *God* and *man*, if the *Christians* had acknowledged in those dayes any *Christian Sacrifice* upon a *materiall Altar*. And in *Minutius Felix*, (if it be well observ'd, and rightly read) there is as pregnant a testimonie as this of *S. Cyrill*. Some one had <sup>a</sup> written of the *Christians* (for you must read it *fabulatur*, not *fabulantur*) that a *Felon* punished for his offence, and that *resolute word* of the *Crosse*, was all the *Ceremonies* of the *Christians*. Whereupon *Cacilius* the *Pagan*, running descant, saith, that the *Authour* had *swindled* them to a hair, and built them *Altars* *fit* *juxta Womeii* *edit*, for such wretches, *ut id colant quod merentur*, making them to adore that *unluckie Tree*, which they had so well deserved. So far he goeth with his *Authour*. But coming in the next Page, to charge the *Christians* himself, he moves this Question; Why do they keep such adoe to conceal, *quicquid illud colunt* (not, *colimus*) that, *what ever it be*, they (the *Christians*, not we the *Pagans*) do really worship? *Cur nullas Aras habent*? What is the matter they have no *Altars*? Then further in the Book, when *Obavius* comes to make his *Reparce* to all this, he saith, *It is not* *with* *entia*, 173.

with any desire to conceal the object of their worship, that they have no Altars: But that with them, the bottom of their heart supplies the Altar, and a good intention the hallowed Sacrifice. Where I observe two remarkable circumstances; First, *Gods truth* acknowledged by the Father of Lyes, the Divell himself, by the mouth of a Pagan, That the Tree of the Crosse was the Altar of the Christians: And then a joint agreement of *Cacilius* and *Octavius*, the Pagan, and the Christian, That for the setting forth of that (what ever it be) that they, the Christians, then worshipped, they had no visible erected Altar. And I hope I have set before you more solid stufte then the *Quelque-chose* of the poore *Doctour*, to nourish your consent to *B. Jewell* in this point, That in *Origen* and *Arnobius* his time, there were in the Church of God no *materiall* Altars. I will conclude with an observation, that hath much inclined me towards this Opinion; howbeit I do not finde it stood upon by any other, because peradventure it is but an Argument drawn from the *Rach*, and more passable in the *Civill Law*, then in *Schools* of *Divinitie*. \* *Plinius Secundus*, a very witty and learned man, making strict enquire against the Christians, and desirous to know exactly, what they did in his Province of *Bithynia* at their private Meetings and Congregations, learn'd what he could from *Apostata* revolted from the *Rach* twenty yeeres before, who before his face, sacrificed to the gods, and adored the image of the Emperour. And having collected from them the

\* *Plinius Secundus*.  
l. 10. ep. 97. Com-  
pare with this  
Epistle, that of  
Terentian; *Plinius Secundus*  
cum provinci-  
am regetet,  
damnatis qui-  
busdam Chri-  
stianis, quibus-  
dam gradu pos-  
sit, &c. Allegans  
præter obli-  
nationem non  
sacrificandi ni-  
hil aliud se de-  
seria eorum  
comperisse.  
*Apologet. advers.*  
*Genet. ad*  
*Patronus* id of  
opinion that *Plinius*  
did himselfe write  
in a notice in his  
Epistle, of the  
Christians re-  
ceiving the Sa-  
crament of the  
Eucharist, 104.  
2. ad annum  
104. dist. 4.



the substance of all the *Christian Profession* in those dayes, put two yong *Christian Maids* upon the Rack, who in their *Confessions* agreed word for word with the former *Apostata's*. I finde in those *Extracts*, continuall meeting at their *Love-feasts*, (together with the which the *Communion* was usually administered in those dayes) untill all *Wakes* were put down by the *Emperour Trajan*; but I do not finde one syllable to fall either from the poore *Maids*, or the *Apostata's* themselves (who knew but too well what those things were) of the *Christian materiall Altar*.

And so much for *Bishop Jewels Negation*; now for *Bishop wouldbees Affirmation* of *Altars* in the *Primitive Church*.

It is (saith he) most certain (as you found every thing to be which he said before) that the Church had *Altars*, both the name and the thing; and used both name and thing a long time together, before the birth of *Arnobius*. This is the ground he means to fight it out on. And in the leading up of his men, to make it good, he placeth, as *Captain* of the Squadron, a stout *Mauritanian*, to wit, *Tertullian*. And he hath reason for it. For if *Tertullian* make not the Charge upon *B. Jewell*, I am sure of it, none of the rest (of this Band) will hurt him. And if this *Leader* should chance to be overcome,

*In uno vultu potestas*

*Romanique decus;*

we shall make wash-work with the rest of his followers. The more probable authoritie that can

*These were Sodalitates, Companies, or Colleges of Artists, such as they have in London. Amongst whom there was a Fellowship (as the Greek word signifies) and more and then Good-fellowship. Upon a motion made by Plinius for a Company of Iron-mongers, or Armourers in Nicomedia, Trajan, a more Enlarger, put down all these motions; because he call'd to minde, that civitates ab ejusmodi factionibus esse vexatæ. See his Epist. 10. to Plinius.*

*Page 160. Pet. Apol. in Satyr. de Calone.*

\* Tertullianum probabilius citare videantur, De Miss. l. 2. c. 1. p. 175.

\* Stationes, i.e.

Ieiunia, La

corda. Publici

Ecclesiarum genera-

lesque con-

ventus, quibus

pilones ju-

bebantur stare

in Ecclesiis. Vin-

tius, & com-

parere coram

Domino ad

offiones sacras

Fr. Jan. in hunc

locum A militis

Romanis tra-

dictum & usum

patum

vocabulum.

Nunc ad Basili-

cam, nunc ad

Martyris stan-

tes & attentis

precabantur,

precipue die

Dominico,

Dei. Rhenan. in

Tert. Man. l. 2.

ad hoc.

\* Annon a-

perit de sacra

Mentia loqui-

tur? Annon;

ut sapit.

\* Qui ibi editor

locus. Qui in

publico aliquid

dicere volebant,

semper ex

editorio loco,

quasi suggestu

vel tribunali,

pronuntiabant.

Ut cespitibus

tribunalia in ca-

stris. So

Barus in Lucian,

in Alexan. Ab-

notichite. for

any high place.

For such a

companion

be produced (as the Lord \* Plesie doth acknow- ledge) is this of Tertullian in his Book of Prayer. will not thy \* Fast or Publick meeting prove the more solemn, if withall thou celebrate the same at the Altar of God? That noble \* Lord (because of the mention made of the Eucharist in the words before) conceives it a clear case, that, by this Ara Dei, in his African and affected stile, he means plainly, the Lords Table. I will adde some reason for this opinion. \* Ara in Tertullian doth not signifie an Altar, but any hillock or advantage of ground, or Stall or Table to stand upon; as appears plainly by that in his Book De Pallio, Soleo de qualibet margine vel ara medicinas moribus dicere; I am wont (saith the Mantle, alluding to the fashion of the stoicks) to prescribe Medicine to the manners of men, upon every brink, hillock, or stall that is presented unto me. Because therefore the Lords Table, upon which the Sacrament was administered, was in a kinde of height, rising and elevation from the Pavement of the Church, he calls it, Ara Dei; not that Altar, but that Rising, or Table of Almighty God. And when these two places are well understood and compared together, and notice also taken that the word is not otherwise used by Tertullian in any place but this one, I shall not be afraid to submit the

Qui ibi editor locus. Qui in publico aliquid dicere volebant, semper ex editorio loco, quasi suggestu vel tribunali, pronuntiabant. Ut cespitibus tribunalia in castris. So Barus in Lucian, in Alexan. Abnotichite. for any high place. For such a companion would not have been suffered to stand upon an Altar. So that high stone, that Apollonius stood upon when he cried, Καταβήτω; I. 7. para. of him that sat'd Domitian, Philostratus in vita Apollon. Σύνταγμα in lib. de Pallio, p. 396. Locus planus cultusque. Varro de re Rustica, l. 1. c. 5. ad Rock. that seem higher then the Sea; Saxa vocant Itali mediis quæ in Ausibus Aras, Æncid. 1. Fr. Jun.

interpretation

interpretation to any learned Reader. Secondly, *Tertullian*, of all the Fathers, doth most allude in expressions to the fashion of the *Gensiles*. Their fashion (as we touch'd heretofore) was of every *Sacrifice* they made, to give a *portion* or *share* to their especiall favourites. <sup>d</sup> *Vt re divinâ factâ a plantus in*  
*mecum prandeat*, saith *Plautus*, That *Sacrifice* be- *Ampliv. Act. 3.*  
 ing done, he might come and dine with me. *Scen. 3.*  
 And so saith the <sup>e</sup> Poet, *c Theoc. in*  
*Bacol.*

— *ἡ τοῦ Νύμφης*  
*Ταῖς Νύμφαις, Μορσὸν καλὸν ἔχεις σὺν τῇς Νύμφῃ.*

When you next sacrifice to the Nymphs, forget not to send a good piece of flesh to your friend Morson. Because therefore in *Tertullians* time, they did not (as we now do) eat the consecrated bread upon the place, but (as it here followeth in the next word) *accipere & reservare*, reserve it and carry it home with them, as the *Heathens* did their *τίμον*, or *portion* (as <sup>f</sup> *Theophrastus* calls it) from the *Altars* into their houses; *Tertullian* alluding to these *Reservations* from the heathen *Altars*, doth call the *Communion-Table*, *ARA DEI*, Gods *Altar*. Lastly, *Tertullian*, by naming his *Sacrifice* immediately before, *sacrificium Orationis*, to be but the *Sacrifice* of *Prayer*, doth clearly interpret what he means by his *Altar*, to wit, a *Metaphoricall* and *improper Altar*; as we shewed abundantly heretofore. I will adde hereunto for a parting blow, that *Desiderius Heraldus*, as strict an examiner of *Tertullian*, as any we have this day in Print, was so little moved with this Authority, that howbeit he grants *Altars* to  
 X have

8 Digress. l. 2.  
 Digress. 4. For  
 when he had  
 showed the other  
 place, Aris Dei  
 was to be read,  
 Charis Dei; yet  
 he saith, After  
 ward, that is,  
 after Tertul-  
 lians time,  
 Altars came to  
 the Church.  
 where he is to be

read, Postea  
 autem (not as  
 it is falsely prin-  
 ted Postea  
 ante) cum  
 Altaria in Ec-  
 clesiis consti-  
 tuti ceperant,  
 Aris etiam atq;  
 Altaribus sup-  
 plices accide-  
 bant p. 277.  
 a p. 47. And  
 Quotiescuq; rē  
 Dei, Gods Altar,  
 as Tertulian  
 and S. Cyprian  
 did after collit,  
 ad Tarsens.  
 i Basilus item  
 ex Bellarmino.  
 Rit. et. C. th.  
 Orthod. tom.  
 1. p. 516.  
 b Depravations,  
 p. 282.  
 c In locum.  
 m In locum.  
 n L. 2 de Miss. c. 1  
 o Digress. l. 2.  
 digress. 4.  
 p Ad aram

have been in the Church in Nazianzen's time, yet  
 doth he clearely affirme they were brought in  
 after <sup>a</sup> Tertullians time. I could adde a fourth ex-  
 position of these words, made by a most Learned  
 and judicious Divine, one D. Coal, That <sup>b</sup> Tertul-  
 lian by an Altar in this place means as Ignatius  
 doth in his Epistle ad Trallenses, that is, an old  
 woman; But that I am afraid you would take it  
 to be, not a Tale of an old Wife, but an old wifes  
 Tale.

Being therefore rid of this Captain-authority,  
 the rest will quickly vanish of themselves. And  
 that *Gemiculatio ad Aras*, which the Doctor quotes  
 out of Tertullian, *De Pœnitentia*, is a Testimony  
 that never was in the Book at all. *Adgeniculari Aris*  
*Dei*, to kneel to the Altars of God, was there once,  
 I confesse, and much made of by <sup>c</sup> Bellarmine  
 and <sup>d</sup> Pere Cotton: But is now like a Coward got  
 out of the Book, and runne away: The true rea-  
 ding being *Adgeniculari CHARIS Dei*, To  
 kneel to Gods Favourites, the Saints and Priests,  
 to intercede for them. A likelier matter, a great  
 deal, in men that did penance, then to be knee-  
 ling at the Altars of God, which in those dayes  
 they durst not approach by a great distance, untill  
 they had undergone all that was enjoin'd them.  
 And this Criticisme is none of ours originally, but  
 Pamelius his, corresponding with the *M. S.* in  
 the Vaticane Library, but approved by <sup>e</sup> La Cerda,  
<sup>f</sup> Junius, <sup>g</sup> Du Pleſſy, <sup>h</sup> Heraldus, <sup>i</sup> Salmasius,  
<sup>j</sup> Alabastineus, and all men else, beside this poore  
 Doctor.

<sup>k</sup> Ad aram Desideri. <sup>l</sup> Observ. l. 2. serv. 22.

As I was writing of this, I was shewed a *Latine Determination*, that goeth from hand to hand, well-languaged, but of poore stuffe and substance (God he knoweth) ayming to prove, that look what *Ceremonies* were used about the *Altar* before the *Reformation*, *vi* *et* *virtute Catholicae consuetudinis*, by power and force of any generall *custom*, though passed over in deep silence by our *Liturgie*, are notwithstanding commanded, as by a kinde of *implicite Precept*, even unto us that live under the discipline of the *English Liturgie*. Which is a doctrine so contrary, not onely to that Chapter in our *Liturgie*, 'Of *Ceremonies*, why some be abolished and some retained, but even to the *Act of Parliament*, that appropriates the addition of any more *Ceremonies* of that nature, then be prescribed in our *Book*, unto the person of the *King himself*; that I cannot beleieve, that any *Divine* should publish the same, otherwise then in a *Merriment*. The same writing doth except against this new reading of this place in *Tertullian*, *Charis Dei adgeniculari*, (embrac'd, as I said before, by all learned men of both *Religions*) because it is not said, *Charis Deo*, as he thinks all the *Africans*, *Cyprian*, *S. Austin*, and the like, would say; and because doers of *penance*, though they might not at the *first*, (as *Pamelius* objects) yet might well at the *last*, when they came for their *Absolutions*, approach the *Altars*. Wherein this pocket-*Authour* is very wide in both his *Criticismes*. For why should not *Tertullian* say as well *Charis Dei*, as *Arx Dei adgeniculari*, which he himself would make him speak?

\* Book of Com.  
Prayer, of  
Ceremonies.  
1. 1. 2.

\* As Chara  
cognatio, Ter-  
tullian. de Idol.  
c. 10. Chari di-  
cuntur liberi,  
Turneb. Adver-  
sar. l. 1. c. 14.

Charis est  
liberi, Jun.  
in Tertull. de  
Idol. p. 105.

\* Menachim.  
Al. 1. Sc. 1.

Charis meis, i.  
e. libris meis,  
qui sunt nobis  
charissimi  
Lambin. p. 49.  
Charis dicuntur  
liberi, Tausim.  
p. 198.

\* Divin. l. 1. titut.  
l. 6. c. 12. Bibliob.  
Patr. 10. p. 226.

\* Appellatione  
Charorum inter-  
dum Liberi in-  
telliguntur,  
more Græco-  
rum, qui Libe-  
ros φιλία  
appellant,  
Lambin. in Me-  
nachm. Al. 1.  
Sc. 1.

\* Nec amissi-  
onibus Charis-  
simorum, Ter-  
tull. lib. de Pati-  
entia, c. 14. Which  
S. Cyprian, his  
Scholar, calls,  
Amisionem Charorum, Ab. de Patientia, c. 9. \* Volo ut Impatientia sit in secundo Casu  
vividiore & acriore sententia, La Corda in locum. Sic Affines cupiditatis deprehende-  
mur, Tertull. lib. de Patientia, c. 7.

But that he knoweth not what *Chari* signifieth in this place. The word is here a *substantive*, and signifieth \* *Children*: as *Peniculus* in \* *Plantus*,

*Domus domitus fui usque cum charis meis.*

I have been hampered all this while at home with my poore *Children*. And so \* *Lactantius* calls the *Widow* and the *Orphan*, *Charos Dei*, Gods peculiar *Children*. And this in imitation of the

*Greeks*, who call their *Children* φιλία. Yea, we have both these expressions in the *African*

*Writers*; speaking of *Jobs* \* *loss* of his children. And that the *African* Fathers also use it in the

*second*, not in the *third* Case (as the *Determinator* would have it (appears by \* *La Cerda* upon that

of *Tertullian*, *Lib. de Patientia*, c. 9. *Quis omnino impatientia natus, &c.* And so the doers of *Pe-*

*nance* in this place are said, *Adgeniculari charis Dei*, to kneel before Gods peculiar *Children*.

And as much more is the man deceiv'd in his o-  
ther conjecture, That this *Adgeniculation* was be-  
fore the *Altar*, when they came for *Absolution*.

God knoweth, few liv'd in *Tertullians* time to  
come for *absolution*, the *Penances* for slender faul-  
ties were of so long *continuance*. But whereas there

were foure severall degrees of publick *penance* in  
those severer times, call'd in Latine *Fletus*, *Au-*

*ditio*, *Substratio*, *Consistentia*, weeping before the  
*Porch*, *Hearing* in the *Porch*, lying all along on the

*Church-Pavement*, not far from the *Porch*, in ex-  
pectation of the *Bishops* prayers and blessing, and

*Amisionem Charorum*, Ab. de Patientia, c. 9. \* Volo ut Impatientia sit in secundo Casu  
vividiore & acriore sententia, La Corda in locum. Sic Affines cupiditatis deprehende-  
mur, Tertull. lib. de Patientia, c. 7.



standing with the people within the Church to partake of their *Orisons*, but not of the *holy Sacrament*: this *Adgeniculation* was in the first and not in the last degree; and to procure the *Priests* to en-joyne, and not to dissolve their penance, as \* learned men observe. And the words that follow in *Tertullian*, do prove clearly that this was not the last act, and done to the Priest alone, *ad absolutionem obtinendam*, to obtain absolution: *Omnibus fratribus legationes deprecationis injungere*, to enjoin all the Brethren, an embassie of prayers and intercession in their behalfs: That is, to God, not to the Priests; and that in the *apotelexis*, or first degree of penance, as S.<sup>r</sup> *Basil* teacheth us clearly in his Commentary upon the 32. Psalm. And this is enough, if not too much, to wash away this weak conjecture, oppos'd by all learned men, that have lived, since *Pamelinus* his time. And so much for *Tertullian*.

*Irenæus*, l. 4. c. 20. is a peaceable man, and fights against none of our side: making (by a continued Allegory taken from *Deuter.* 33. 9.) all to be Priests serving at the Altar, who are willing to forsake all and follow Christ. *Omnis justus, every sanctified man* (as we quoted before) *that makes himself a lively, holy, and well-pleasing Sacrifice; offering Almshouses and the Calves of his lips to Almighty God, is a Priest serving at Irenæus his Altar.* *sacerdos scitu fuit David*, (saith he) *David in this kinde was a proper Priest.* And so is this man, *scitu scriptor*, a very proper writer, to bring in this place of *Irenæus* for a proper Altar. *S. Cyprian*, l. 1. c. 7.

• Reperire autem non potui quem Scripturæ locum citet, *Pamelius & Goulart.*

• *Pag. 191.*

• *As Pamelius*

*himselfe in his*

*Notes, in librum*

*De unitate Ec-*

*clesiæ, referros it.*

• *Annot. in librũ*

*Cypri de unitate*

*Ecclesiæ, p. 305.*

• *Nec sacræ*

*institutionis &*

*functionis in*

*Leuitica præfi-*

*guratur, detri-*

*ta n̄ habuisse*

*rationem, Goul-*

*art.*

• *An old Canon*

*removed, Concil.*

*ſtated. Can. 3.*

*Exceptis tute-*

*lis miserabili-*

*um persona-*

*rum, & legiti-*

*mis, ad quas*

*per leges com-*

*pelli possent,*

*Goulart. Habe-*

*tur in Codice*

*Ecclesiæ univ.*

*ſe, Can. 180.*

*Εὐαγγέλιον ὁ ὁ*

*τὸ; ἡ δὲ πρὸς*

*τοῦτο δὲ τὸν*

*τὸν; ὁ δὲ*

*ὁ δὲ ὁ δὲ*

*ὁ δὲ ὁ δὲ*

*ὁ δὲ ὁ δὲ*

*ὁ δὲ ὁ δὲ*

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*ὁ δὲ ὁ δὲ*

*ὁ δὲ ὁ δὲ*

*ὁ δὲ ὁ δὲ*

*ad Epistolum*, expounds himself clearly what he means by an *Altar*, to wit, *Stipes, Oblationes, Lucra, the Contributions, Offerings, and all Advantages* belonging to the mans *Bishoprick*, whom they had *suspended*. Interlarding all this passage with allusions to Texts in *Exodus, Deuteronomie, and Leuiticus* (quoting one which *Pamelius* knoweth not where to finde) *de sacerdotum Altari Jehovæ inservientium officio*, touching the duties of Priests attending the *Lords Altar*, saith *Goulartius*. For that famous place out of the eighth Epistle, [ *There is one God, and one Church, and one Chair, founded upon Peter by the words of Christ. Other Altar, or other Priesthood, beside that one Altar, and that one Priesthood, cannot be erected.* ] you know how all the *Pontificians* interpret. And I hope you would not have the *Popedome* it self setled and erected in every *Parish-Church* of England. But if you will expound it with the learned *Protestants*, then you must know, that by the *Altar and Priesthood* in this place, he meanes *Summam Evangelii*, the substance of the Gospel delivered by Christ and his *Apostles*, inviting all *Christians* to the participation of Christs death and the efficacie thereof, that they may be collected together and united in him, saith learned *Goulartius*. Lastly, for that place in his ninth Epistle; it is a clear case, that by *Altar* he means there, *ministeriall functions and offices*, and that with a plain and *literall allusion* to the Tribe of *Levi* under the *Law*. *S. Cyprian* was angry with one *Geminus Victor*, for making (against the *Canon*) one *Faustinus* a Priest, Overseer of his Will,

Will, and by that means withdrawing of him from his *Calling* and *Ministry*. And enlarging of himself in that Discourse, how carefull God had been in providing *Tithes* & *Oblations* for the *Priest* under the *Law*, giving him no *Lands* and *Husbandries* amongst the other Tribes, *ut in nulla re advocaretur*, that he might have no occasion to be withdrawn from the *Altar*: he aggravates the offence of those *Testatours*, that by making *Church-men*, *Executours* and *Overseers* of their last Wills, *ab altari sacerdotes & Ministros volunt avocare*, will needs withdraw Ministers from their Ecclesiasticall functions, with no lesse offence, then if, under the *Law*, they had withdrawn the *Priests* from the holy *Altar*. So that this place takes my *Doctour* a little by the Nose, that <sup>1</sup> cannot <sup>2</sup> endure to be a looker on, and a dull Spectatour, confined onely to his Ministeriall meditations: but liath not one syllable that crosseth the assertion of B. Jewell, That as yet there was not erected in the Church any *materiall Altars*. S. Cyprian doth allude in every one of these three passages, and the *Doctour* illude and abuse his Readers, *figure-casting* them in this sort, as if he had been to deal with some *ill Spirits*, and not daring to cite his Authorities at large, *Nè deberet risum*, lest children should hoot at him with *Jecres* and *Laughters*.

<sup>3</sup> But to go higher yet (*ut lapsu graviore ruat*) he tells us, that *Ignatius* useth it in no lesse then three of his *Epistles*. What it man? If you mean the name, *Ignatius* useth it in five or sixe of his *Epistles* at the least; if the thing, that is, a proper and *materiall*

† Pag. 10.

\* Pag. 46.

<sup>1</sup> Locum hunc  
supposititium  
esse, luce clari-  
us meridianā  
est, Exercit. in  
Epist. ad Magn.  
Then in the Mar-  
gins, he notes  
them to be exorp-  
ted out of the  
Constitutions of  
Clement, l. 2.  
c. 59, 60, 61.

Alitough this la-  
ter part doth not  
so clearly appear  
unto me.

<sup>m</sup> Exercit. in  
Epist. ad Eph.  
p. 337.

<sup>n</sup> Ep. ad Trallens.  
• Οὐδὲ γυναι-  
κες ἐν τῷ θυσια-  
σθείῳ εἰσέρχου-  
σαι, Conc. Laod.  
Can. 44. Μηδὲ  
ἡμεῖς τινὲς ἀ-  
πὸ τῶν ἐν λαί-  
κοις πλεονη-  
σάντων εἰσὶν ἐπι-  
σκόποις, Conc. Trall.  
Can. 69.

P Et de conti-  
nentia vidua-  
rum, locum in-  
telligit Baro-  
nius, Annal.  
Tom. 2. ad annum  
109. d. 30.  
Clement. Con-  
stit. 3. c. 6.  
Genebrardus in  
eundem.

riall Altar; he useth it not in any of these three  
insisted on by you. The place in the Epistle to  
the *Magnicians* (besides that *Vedelinus* conceives it  
to be a supposititious fragment, taken out of the  
Constitutions of *Clement*) the man brings in un-  
doubtedly to make sport. Runne all of you like one  
man, to the Temple of God, as to one Altar, *ὡς ἓν  
ἑνὸς ἑωτέρου*, to one Jesus Christ; Or, to translate  
it in plain English, to one Jesus Christ, as to one  
Altar. And this one Altar we all acknowledge  
to be in the Church. In his next place to the  
*Philadelphians*, he doth expresse himself to mean  
by Altar, *βαλὺν θύον, ἡ ἐκκλησίαν*, the Councell of the  
Saints and Church in generall (as we said before)  
and not any materiall Altar; as <sup>m</sup> *Vedelinus* proves  
at large. For should *Ignatius* mean by the like  
speeches, a materiall Altar, when he saith, that if  
any man be not *ἐν τῷ θυσιασθείῳ*, within the Altar,  
he is deprived of the Bread of God, what should be-  
come of women and the Laity, that by an expresse  
Canon of a generall Councell, are prohibited from  
coming within the materiall Altar? By Altar  
therefore in these passages, he must understand  
the bosome of the Church. For that place in the  
Epistle to them of *Tarsus*, I pity the poore man,  
if he be indeed (as they say he is) married to a  
Widow. Sure I am, he never read the passage, but  
some knavish Scholar exscrib'd it for him, to  
make sport withall. The words are these, Ho-  
nour P Widowes, *τιμὰς ἐν σωματίῳ*, that uphold their Cha-  
stity, (as *Vedelinus* translates it) and Reputation, at  
the Altars of God. But <sup>a</sup> *Genebrard* himself con-  
fesseth

lesseth, that this is a patch taken out of *Clemens* his Constitutions. And were these any vendible commodities amongst good Scholars; that Passage would make more for the Doctor a thousand times, then all he hath produced. Let her know (saith he) in *Demetrius* in O. that she is Gods Altar, and set her down in her house, *in parvum domesticum* in O. *menixu*, for the Altar of God never setteth so run or gad about. And well said, most *Metaphoricall Clemens*: Here's an Altar indeed! An Altar becomes much better the upper end of his Table, then the upper end of his Church: though not out of love with the upper end, in that place also. And yet men sometimes make use of these *Altars*, if they be richly set out.

— *Optima summi*

*Jam via processus verule fortuna Beata.*

A young Scholar that was reading *Callimachus* his Hymn of *Apollo*, concerning the famous horn Altar built at *Delos*, hearing me and a neighbour Minister of mine somewhat pleasant about this *Widdow Altar*, and other fond passages in those foisted Constitutions of *Clemens*, brought me the next morning this allusion between the passage in his Authour, and that in mine;

That is, *Carbo* alleging *Fathers* for his ground,  
No Altar there, but a chaste Widow found:  
Which yet not unbecame his new device  
Of Widow Altar without Sacrifice.

Y

From

From this chaste widow may his finde such aid,  
 As Phœbus Altar did from that chaste Maid;  
 Who with her Bow that crooked matter brought,  
 Which he at Delos to an Altar wrought.  
 That Virgins horns lay jointlesse, smooth, and shene;  
 Such those our Widows plant have sometimes been:  
 Yet was that a wonder of the world I wis;  
 We make no wonder in the world of this.

For the three *Canons* of the *Apostles* (to say nothing how all good Scholars esteem these *Canons* but as so many *Pot-guns*) he that shall read what was and what is presented on these *Altars* for the maintenance of the *Bishop* and all his *Clergie* (the *Tithes* being then due, but not then established) as *Hony*, *Milk*, *strong Drink*, *3 Sweet-meats*, *Fowl*, *Fleish*, *Roots*, *Grapes*, *Eares of Corn*, *Oil*, *Frankincense*, and *Fruits of the Season*, will conceive them to be rather so many *Pantries*, *Larders*, or *Store-houses*, then consecrated *Altars*. And indeed they were such, as are call'd in the *Greek Liturgies*, *ἑστιάριον*, or *Oblation-Tables*: which no learned man but knoweth to be *Transits* quite differing from the *holy Altar*; how-ever called *Altars* by these *Canons*, by a manifest *allusion* to the *Altars* of *Oblation* among the *Jews*. And as *Baronius* himself implieth, *Judas* his *Bagge*, and the *Apostles feet* (from whence these *Oblations* had their raise and beginning) may with as good reason, as these *Tables*, be termed *Altars*. Of his place, above all indeed, of *Hebr. 13. 10*. wee have spoken indeed but too much already. Lastly, I have perused reverend *Bojetius*, *lib. 13. Divis. 6.*

Μέτω κάλλος  
 Ἀδελφῶν, ἡδὲ  
 τῆ πρὸς ἑαυτοῦ  
 φιλίᾳ, Πλάττει  
 δι' ἡμετέρας Ἀνι-  
 μαλ. p. 983.

ⁱ Ex tunc dicitur  
 καλῶν ἡμετέρας  
 ἀδελφῶν. Ibid.

ⁱ See the Mag-  
 deburgenses,  
 that make many  
 exceptions against  
 them, Centur. 1.  
 p. 544.

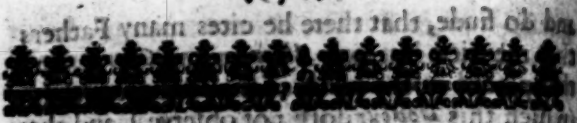
ⁱ Eranus, Confecta quædam, Diapason  
 Eran. & Harv-  
 ius.

ⁱ Imò cum ad-  
 huc superstes  
 Dominus mu-  
 nis prædicationi  
 obiret, ex  
 his quæ daban-  
 tur, una cum  
 suis victum ca-  
 pere consueve-  
 rat. Judas enim  
 habens loculos  
 &c. Ad Aposto-  
 lorum postea  
 pedes Creden-  
 tes oblationem  
 sociebant, Ba-  
 ron. Ann. tom. 1.  
 p. 513. Et hunc  
 locum citat Bi-  
 nius, ad hos Ca-  
 nones.



and do finde, that there he cites many Fathers that mention but one *Altar* in one *Church*, and that placed in the *midst* of the *Congregation*, (which this *Dobour* doth not observe) and that (he thinks) this *unity* of *Altar* was kept in the *Church of God*, untill the *Councell of Antisiodorum*: But I cannot finde, with all my perusal, one word in him, why it should not be properly call'd a *Table*, and not an *Altar*. But perusing withall the *third Article*, and 26. *Diction*, I finde he declares himself in those words, with which I will conclude this *Chapter*, and withall (if it please the *Dobour*) the whole *Controversie*. And notwithstanding it were a *Table*, yet was it also called an *Altar*: not for that it was so indeed, but onely by allusion to the *Altars* of the old *Law*. And so *Irenaeus* calleth *Christ*, and *Origen* our *Heart*, our *Altar*: Not that either *Christ* or our *Hearts* be *Altars* indeed, but onely by a metaphor or a manner of speech. Such were the *Altars* which were used by the old *Fathers* immediately after the *Apostles* time. And this is all that the *Letter* desires the *Vicar* to know and observe.

Y. 2. CHAP.



## CHAP. VI.

*Of Extravagancies. Misquotation. Book of Fast. Chappells and Cathedrals. The Fault of taking down Altars. Altars in the old Liturgie. Children of this Church and Common-Weal. The name of the Lords Table. Ovall Table. Pleasing the people.*

**T**He last Chapter contained the *sixth* (as the *Candists* term it) this, the *Extravagant*, or *Wild-goose-chase* of this second Section. Wherein the *Doctour* diverts his fury, from the *King*, the *Councell*, the *Parliament*, and *B. Jewell*, upon the *writer* of the *Letter* again; but all upon *high-Germans* or pickt *Quarels*, not worth two rushes apiece.

*First* he chargeth the *writer* with lending *Lame Giles* a pair of *Crutches* to walk upon, and some *Arrows* to shoot at the *Altars*, and the *Bowing* to the *Blessed Name of Jesus*. Who this *Claudius Gellius*, or *Lame Giles* should be, I cannot guess:

*Quareles  
& Allegment.*

*Page. 21.*

guelle; nor is this *Cripple* known by any in our Neighbourhood. He may be much older than the *Letter* but not sought after. And this Doctor may halt before his *Cripple*, when he talks of *Canons* 1471. and again, outrun a *Constable*, when he denies the *Canon* of 1571. pag. 18. to require *joynt Tables* for the *Communion*. Pag. 25. you say; because you saw it in *Latine*. Pag. 48. they say; because they saw it in *English*. And you may see it, when you please, the easier, because printed by *John Day*. In the mean time, the world may see your wisdom, to trouble the *Presse* with such impertinent *Follies*.

Secondly, he taxeth the *Writer* with seeming to cast a scorn on them, by whose direction the *Book of the Fast* in 1<sup>o</sup> of the *King* was drawn up and published; as if it were a Novelty or singular device of theirs, to call the *Later* part of *Divine Service* by the name of *Second Service*: which the *Discourser* slighteth. Surely this is a fierce hunting Dog!

*In somnis leporis vestigia latrat.*

He hath dream'd of some Hare, and now barks after her. Unless (peradventure) all this noise be but to get a bit from his Masters, *ex consuetudine magis quam ex ferocitate*; of a Custom he hath got to be rewarded in this kind, not that he is any way provoked by the *Writer* of the *Letter*. For the *Writer* speaks not one word against this *Partition* of the *Service* in the *Book of Fast*: But the *Picar* applying the same in his discourse (as it seems) to the *Book of Common Prayer*, and some of his Neighbours boggling thereat; the *Writer* ex-

useth it, as done in imitation of that grave and pious *Roth*, (which never intended to give *bricks* to the publick *Liturgie*) and not (as might be conceived) of the two *Masses* used of old, that of the *Catechumeni*, and that of the *Faithfull*, a *Partition* & deserted long ago by the Church of Rome it self, as of no further use in these parts of the world, wholly converted to *Christianitie*. But *D. Coel* being conjured into the Circle of this *Parenthesis*, knows not how to get out again; but *about he goes, and about he goes*, from one absurdity to another.

¶ Mutatis rebus, necesse fuit mutare Ceremonias. Quia jam Catechumeni desesse incipiebant, & hodie nulli sunt.

Quod si sine (ut existeret) iudicis ad nos transiit, & Turci, quid attinet propter paucos veterem repetere morem? R. Rhenanus of S. Gregorius changing of Gelasius his Liturgie, Pref. ad Liturg. Chrysost.

¶ A Primer of Salisbury Use, printed 1544.

¶ A Primer set forth by the King 1545.

¶ K. Edwards Injunct. Injunct.

34.

¶ Fol. 121. And so in his Injunct. Injunct. 23.

¶ See the 1545 Primars.

For first, the *Order of Morning Prayer* is not (as this man supposeth) nor ever was, the whole *Morning Prayer*, but a little fragment thereof, call'd the *Order of Mattins*, in the *Primar* of *Sarum*, as also in K. *Henry the Eighth's Primar*, (which was in use under K. *Edward* for a long time) as also in the first *Liturgie* set forth by K. *Edward* himself. Besides these *Mattins* or *Order of Morning Prayer*, there were of old, *Laudes*, *Primes*, *Hours*, *Colles*, *Letanies*, *Suffrages*, and sometimes *Dirges* and *Commendations*. Some whereof are still retained in our *Morning Service*. So that if we should make one *Service* of the *Mattins*, we must make another of the *Colles*, a third of the *Letany*, and our *Communion* shall be, at the soonest, our *fourth*, and by no meanes our *second Service*.

Besides that, according to this new Reckoning, we shall have (that which I will be bold to say, no *Liturgie*, *Greek* or *Latine*, can shew this day) an entire *Service* without a *Prayer* for the

King

King or Bishop, which in our own Liturgie come in after, Thus endeth the Order of Morning Prayer.

Thirdly, The <sup>10</sup> *AB* of Parliament calls it Service, <sup>10</sup> *Eliz. c. 2.* not Services; and the <sup>9</sup> *Contents* of our Liturgie <sup>9</sup> *Contents of the Book of Common Prayer.* (which is our Rubrick confirmed) followeth the old distinction in *K. Henry's Prime. 9* Order for Morning Prayer: 10 the Detention; 11 the Collects, Epistles and Gospels; and 12 the holy Communion. And therefore it was a bold part in a Countrey-Vicar, to make thereof any other Partition. And the *Wiser of the Leviter* shewed (in my Opinion) more good will, then good skill, in excusing his *New-fanglednesse*.

Lastly, the true and legall division of our Service into the Common Prayer, and the Communion, or Administration of the Sacrament; the one to be officiated in the Reading-Pew, and the other at the holy Table, conveniently disposed for that purpose; as it is the more justifiable, so is it indeed the ancient Appellation. I will not undertake to make good the Antiquitie of *S. Peters Liturgie*: but I do finde that this part of Divine service is there called <sup>1</sup> *anaphora*, and translated by *S. Andreas*, *Communion*. And in *S. Ambrose* his Liturgie, which all the world knows to be very ancient, it is call'd, <sup>2</sup> *Communicatio*, the Administring of the Communion; and by other names in other <sup>3</sup> *Liturgies*; but no where by that of *Second Service*. And for our own Divines; Archbishop *Whitgift*, being put unto it by a fierce and a learned adversary, reckons up all the parts and parcells of our Liturgie, and calls this <sup>4</sup> *last of all, the Administration of the Sacra-*

*Eliz. ad 3. m.*  
*anaphora, i. e.*  
*Deinde legit*  
*Communione,*  
*Orationem*  
*que ad sacram*  
*Eucharistiam*  
*participatio-*  
*nem populum*  
*parat. A*  
*Santo Andrea,*  
*Bibl. V. Patrum,*  
*Tom. 2. p. 123.*  
<sup>2</sup> *Sic & in Am-*  
*brofiano; ubi*  
*additur, & Co-*  
*municatio. A*  
*Santo Andrea,*  
*ibid.*

<sup>3</sup> *As, in ysa-*  
*cliam, The*  
*thanksgiving-*  
*part, S. Marc.*  
*Liturg. Bibl. V.*  
*Patrum, tom.*  
*2. p. 32. ysa-*  
*cliam, The Of-*  
*fice done upon*  
*the Table, by*  
*Divinus.*

<sup>4</sup> *Answer to the*  
*Administration,*

ment. And M. Hooker speaking of that Case, which this man crissingly toucheth by, and by after, to wit, when there is no Communion, and yet some Prayers to be said at the holy Table, doth not say (as this poor soul would imply) that these Prayers make a second service, but that they were devised as first for the Communion, and that that is the true cause why they are at the Table of the Lord (not always neither, but) commonly read. So that those Directions of the Book of Fast, had (no doubt) their particular reason for the particular Division of those pious Devotions (which none but a slight man would offer to slight,) but never dream't (I dare swear for them) to impose upon the publick Liturgie of the Church, any other then the *ancient* and *Legal Partitions* and *Appellations*.

And again, before he comes out of his Circle, he is resolv'd to conjure up such a *Doctrine*, as might (if any were so simple as to believe him) turn not a few *Parsons* and *Vicars* out of their *Benefices* in a short time: By encouraging of them (in a Book printed with *Licence*) to set up a *Confessorie* in the mid'st of *Divine Service*, to examine the worthinesse of all *Communicants*. And upon what ground, think you? Because the *Communicants* (that due provision may be made of *Bread* and *wine*, and other *Necessaries* for that holy mysterie) are requir'd to signify their names unto the Curate *over night*, or before the beginning of *Morning Prayer*, or at the least immediately after. After what? Clearly, saith he, after all the *Morning Prayer*, and before the *Communion* that

M. Hooker  
Eccles. Polit. l. 4.  
dist. 30. p. 248.

Page 15.



that the Curate may hold a privie session in the midst of divine Service, and impanell a Jury of the Congregation, to know whether they be offended against the partie. Clearly say all \* other men

(and his own Latin translation to boot) *post principium matutinarum precum*, immediately after the beginning of Morning Prayer, that there may be allotted some space of time to make provision according to the number of the Communicants. And this is the true meaning of that first Rubrick, that bath no reference at all to the three subsequent.

The second requires the Curate to admonish all

\* open and notorious evil livers of those, that is, those intenders to receive the Sacramēt, so to amend their lives, that the Congregation may thereby be satisfied.

Which were a thing ridiculously prescribed, to be done in such a place, or in so short a time, but

is intended to be performed by the Curate (private Confession being not in use) upon \* private

conference with the parties. The third directs the Curate how to deale with those that he perceiveth

(by intimation given and direction return'd from his Ordinary, as the \* Canon interprets it) to continue in unrepented hatred and malice. These (having

the direction of his Ordinary) he may abstain or keep back from receiving the Sacrament and that

(as we know by experience) in an Instant, without chopping or dividing the divine Service. Other-

wise, it is a thing unreasonable, and altogether illegall, that a Christian man, laying open claim to

his right in the Sacrament, should by the meer discretion of a Curate be debarred from it. I would

be

\* Vel immediate post principium matutinarum precum, Latin Liturgie. See a word, Doctrina & Politica Ecclesie Anglic. p. 221.

\* They must be notorious and known. Answer to the Adm. p. 102.

\* Let him communicate with him privately at convenient leisure. be Order of the Communion 1548. p. 6.

\* Canon 27. compared with Can. 26.

Cum enim  
 quilibet Chri-  
 stianus ex hoc  
 ipso quod est  
 baptizatus, sit  
 admittus ad  
 Dominicam  
 mensam, non  
 potestus suum  
 ei tolli, nisi pro  
 aliqua causa  
 manifesta, A-  
 quin. Summ. p.  
 3. q. 60, art. 6.  
 Imo quilibet  
 Christianus ha-  
 bet jus in per-  
 ceptione Eu-  
 charistiae, nisi  
 illud per pec-  
 catum mortale  
 amittat. Unde  
 cum in facie  
 Ecclesiae non  
 constet talem  
 amisisse jus su-  
 um, non debet  
 ei in facie Ec-  
 clesiae denega-  
 ri: aliàs da-  
 retur facultas  
 malis sacerdo-  
 tibus, pro suo  
 libito, punire  
 hanc poenā quos  
 vellent. Lin-  
 wood l. 3. de Ce-  
 lebrat. Missar.  
 fol. 128.  
 \* Gratianus  
 part. 3. de Con-  
 secrat. d. 2. fol.

be loath to put my *Lands*, nay my *goods* and *Chas-*  
*tels*, and shall I put my *interest* in the *body* and *blood*  
*of Christ* to a *private discretion*? So might it be in  
 the power of a *malicious Priest* (as our learned  
*Glosser* doth prudently observe) to mulct whom  
 he pleas'd with this most horrible and execrable  
 punishment. And therefore *may not the Steward* by  
*any means* keep back these *Nimrods* or fat ones of the  
*Earth*, from his *Masters Table*, but warne them fairly  
 of the danger ensuing, as \* *Gratian* tells us out of  
*S. Augustine*. And indeed it is against the practice  
 of all *Antiquity*, that the *Priest* should offer of his  
 own head, to keep off any *Christned* and believing  
 man from the sacred *Mysteries*.

It was the *Deacon* (whose power, as I touch'd be-  
 fore, our *Archdeacons* now, by *Collation* of the *Bi-*  
*shop*, and *prescription of Time*, have incorporated in  
 their *Jurisdictions*) that alwayes executed this se-  
 veritie: It is the *Deacon*, that cries out, τὰς θύρας  
 τὰς θύρας, Look to the doors, the doors there; in *S.*  
*Basil's Liturgie*: it is he that shewts out three sever-  
 rall times, \* Οὐκ ἔστιν ἔνθα καὶ οὐκ ἔστιν, On, on there,  
 get you out there, all you that are to be catechised; in  
*S. Chrysostom's Liturgie*. It is the *Deacon* that cries,  
 Ἄγετε πάντες οὗτοι οὐκ ἔσονται, go out, Catechume-  
 ni; in the *Ethiopick Liturgie*. It is unto the  
*Deacons*, that *S. Chrysostom* elsewhere speaks, \*  
 Οὐ μὲν ἔστιν ὁ βλάσφημος, You deserve no little punishment, if  
 conscious of notorious crimes in any of the *Communi-*  
*cants*, συνηγορεῖτε (συνεχὲν τὰς θύρας τὰς θύρας) you connive at

437. <sup>a</sup> *Biblioth. V. Part. Tom. 2. pag. 46.* \* *Ibid. p. 72.* <sup>f</sup> *Biblioth. V. P. Tom. 6. pag. 79.*  
<sup>g</sup> *Chrysost. in Matth. Bom. 82. edit. Savil. Tom. 2. p. 515.*

them to partake of that holy Table. This is a man, the true dignitie which God hath given unto you, to look to the worthy and unworthy Communicants; and not to strout it up and down the Church in white or shining Copes and Vestments. And I verily beleeeve, that from these ancient times untill this present, the *debarring* of unworthy persons from the holy *Mysterie*, hath ever been esteemed a part not of the *spirituall*, but the *Ecclesiasticall Jurisdiction*. The *Curat* is but to present to the *Ordinary*, and to admonish the offender, and that in *private* onely (as I should conceive the *Law*) lest he prove *proditor criminis*, a revealer rather, then a healer of his *Brothers infirmities*. And *S.<sup>i</sup> Austin* is clear of this opinion: *Nos à Communionem quengquam prohibere non possumus, nisi aut spontè confessum, aut in aliquo Iudicio Ecclesiastico vel seculari nominatum atq; convictum*, We may not prohibit any man from the Communion, untill he either willingly confesse, or be openly pronounced and convicted (of some notorious crime) in some Ecclesiasticall or secular Court. *Dominicus de Soto* is of opinion, that if a sinner do but *privately* demand the *Sacrament* of the *Parish-Priest*, the *Priest* may not deny it him, untill it be pronounced deniable unto him *juridice*, that is, by some one exercising Ecclesiasticall Jurisdiction. Howbeit *Suarez* and others differ from him in that opinion, affirming the *Parish-Priest* to be restrained in this case, not upon *private*, but upon *open and publick* de-

*Citatur in Gloss. ad 1 Cor. 5. & in Summ. Aquin. par. 3. q. 80. art. 6. & In 4<sup>m</sup> Sent. disp. 12. art. 6. 1 In 3<sup>m</sup> disp. 67. Scil. 3.*

*Peccato oculo peccatum publicum infertur, est revelator confessionis, aut proditor criminis. Lindw. ubi supr. Sed quia Christus nobis debuit esse exemplum Iustitiae, non conveniebat ejus magisterio, ut Iudam occultum peccatorem, sine accusatore & evidenti probatione, ab aliorum communione separaret; nè per hoc daretur exemplum Praelatis. (To the Prelates, not to the simple Priests) Aquin. 3. pars q. 81. art. 2. in corp. So Tertullian; Parum hoc, si non etiam proditorem suum secum habuit, nec constanter denotavit. De potentia, c. 3. 1 Tom. 9. lib. De Medicina penitent. c. 3. 1*

[In 3<sup>d</sup>, dist.  
67. 5. 4.

[In 4<sup>m</sup>, p. 12.  
q. 1. art. 5.

mands only. But in the case of a *publick demand* the <sup>1</sup> *Iesuite* sets down, in my opinion, an excellent Rule. It is requisite for the *Common good*, and the convenient order of both *Church* and *Common-wealth*, that all *common favours*, which are *publickly* to be disposed and distributed according to the *merit* and *dignity* of *private persons*, should be dispensed by some *publick Minister*, designed therunto by the chief person in that *Church* or *Common-wealth*, not according to the *private knowledge* neither of that *Minister*, but according to a *publick* and *notorious cognisance*, agreed upon in that *Church* or *Common-wealth*. And however a sinner doth by his offence against God, lose (as the *School-men* think) his right and interest in this blessed *Sacrament*, untill by a new *Repentance*, he makes, as it were, a new purchase of the same; yet, saith <sup>m</sup> *Aquinas*, must he lose it in the face of the *Church*, before it can be denied him in the face of the *Church*: Being to be judged (as in all other Cases) not by any *man*, nor any *Ministers private knowledge*, but according to *Proofs* and *Allegations*, before such *men* and in such places onely, as have power to admit of *Proofs* & *Allegations*. The *common good* requiring necessarily, that all such *publick actions* of this nature should be reigled by a kind of *publick*, and not *private knowledge*; which once admitted into *Judicature*, would soon fill up the *Church* and *State* with a world of *Scandals*, *Injuries* and *Inconveniencies*. And although *publick demanders* of this *Sacrament* are by the *Doctrine* of these *Iesuites* to be *publickly* rejected; when their offences

offences are known to the *Priest*, either by an *Evidence of Law*, or by an *Evidence of fact*; yet because this later *Evidence of fact* doth arise from a scrupulous and curious examination of the *number* of the *persons* which know the same (and how many of the present *Communicants* be of that *number*) as also of the *quality* of the *place*, the *nature* of the *Crime*, the *Condition* of the *witnesses*, and a thousand other *Circumstances*; I had leiver entrust the *Ordinary* for altogether, then trouble a simple *Curate* to charge his head-piece with so many *Quillets*, and be liable afterwards to answer over in higher *Courts*, for the least *misprision*, and *misapprehension* in any of these curious pieces or *Circumstances*.

My practice therefore hath ever been, not to *keep back*, but to *admonish* onely, *publick offenders*, upon the like *evidence of fact*; and that not *publickly* neither, nor by *Name*. And I continue the stiffer in this *Opinion*, because I find sithence the *Reformation*, our Church had once a *Canon* for the *One* (which still may be in some force) but never any footstep of the *other*, being the height of the *Genevan* and *Presbytery Doctrine*. But for the former, there was (as I said) a *Rubrick* of this nature, immediatly before the *Collect*, *You that do truly and earnestly repent, &c.* <sup>n</sup> Here the *Priest* shall pause a while, to see if any man will with- <sup>n Order of the Communion. 1548.</sup> draw himself. And if he perceive any one so to do, let <sup>pag. 6.</sup> him commune with him privily at convenient leisure. Privily, not in the Church: At leisure, not by chopping and enterloping with the *Divine Service*. But

this (though I think I am very near the right) I submit for all that (for the declaration of the practice) to the learned Canonists of our Church.

¶ Pag. 27.

His third Extravagancie is, That <sup>o</sup> he so faintly would learn of this doughty Disputant why he should make such difference between the Chappells and Cathedral Churches on the one side, and the Parochi-alls on the other: The Laws and Canons now in force looking alike in all. And if there be not some cunning, to make Chappells and Cathedralles guilty of some foule Transgression. The reason that the poore

¶ Letter p. 72.

man gives, is because the placing of <sup>p</sup> Tables in Chappells and Cathedralles is not the point in Question. The Reason that you give is void of all reason (though not of all malice) that he should do it to their prejudice: when he tels you at the first, he doth both approve in the Vicar, and imitate in his own practice their forms and Ceremonies. I should conceive, that he could not but know that the Altars in Chappells and Oratories are not amongst the Papiſts themselves (the Mint-masters of Ceremonies) agreeable in situation to the Altars in Churches. And this <sup>a</sup> Suarez the Iesuite could tell him. He might also mark some speciall differences which our Canons themselves do make between Cathedralles and Parochiall Churches: As in the <sup>r</sup> place of Reading the Letanies; in the allowance of <sup>i</sup> Locall statutes; in <sup>s</sup> monthly Commu-  
nions; in <sup>v</sup> Copes, not onely for him that Officiates, but for the Epistolers and the Gospellers, in the Excepting of Cathedralles from delivering up to the Queenes Commissioners, the Ornaments and

<sup>a</sup> In 3<sup>m</sup> part.

Tom. 3. q. 83.

art. 3. disp. 81.

S. 5.

<sup>r</sup> Q. Elif. In-

juncl. 18.

<sup>i</sup> Injuncl. of K.

Edm. Injuncl. 2.

<sup>s</sup> Certain Canons

1571. p. 8.

<sup>v</sup> Adversism.

Articles for Adm.

the Sacrament,

ibid. reviv'd,

S. 24.



Jewels of their Churches, (the Article naming  
 expressly the Churchwardens of every Parish or-  
 ly) And particularly in an observation concerning  
 the point in hand, That whereas in Parish-chur-  
 ches, the ten Commandments were only appointed to  
 be printed in little Tables, and to be fixed upon the  
 wall over the said Communion-Boord, there is a spe-  
 ciall proviso, that in Cathedrall Churches the Ta-  
 bles of the said Precepts be more costly and largely  
 painted out. Wherof this may be a reason, That in  
 some Cathedrall Churches where the Steps were  
 not transposed in tertio of the Queen, and conse-  
 quently I thought fit to continue, and the Wall on  
 the back-side of the Altar untaken down, the Table  
 might stand, as the Altar did before, all along, and  
 the Commandements be more largely painted out,  
 to fill up the length and extension of the same.  
 But he that will peruse all these Canons well, that  
 concern the placing and displacing of Tables,  
 shall finde, that not one of them names Cathedrall  
 Churches; And will easily condemn this mans  
 supposition, as childish and ridiculous, That  
 every Injunction given the Visitours, for the Para-  
 chiall, is extendible to the Mother and Cathedrall  
 Church, left in many things to her Locall Sta-  
 tutes. Unlesse there were some other speciall di-  
 rections, as to B. Ridley in the case of Pauls; which  
 are not extant in Print, nor (as I am informed) in  
 the Paper-office. But I do not find in the Writer of  
 the Letter, any supposable End of this Exception,  
 beside Caution and warinesse, not to give any the  
 least offence, or stir up needlesse and unnecessary  
 Controversies.

His

Epil. 40. 41.

\* *Acts and Mon.*  
part. 2. fol. 377.

† *T. Livius*  
*Proem.*

His fourth *Extravagancy*, is a great desire he hath to bring both this *Writer* (and all other writers of *Histories*) within the compasse of the *Statute of Sedition*, for daring to relate the *Peoples beating down of Altars de facto*, before any Order of *Law* issued forth for their *demolishment*. Because the people (of England) are led by *Precedents*, more then by *Laws*, and think all things lawfull to be done, (for example, the Rebellion of *Jack Straw*, and *Wat Tyler*) which were done before them. And therefore to write such a fine *History*, is fine *Doctrine*. And to raise *Doctrines* out of *Narrations in Histories*, is a fine & a very fine *Bull*. Thrice happy then *St Thomas More*, and the Lord of *S. Albanes*, that are already dead; and woe be to that learned *Nobleman*, who having much to lose, is notwithstanding commanded to relate the \* *Rebellion of Captain Cobler in Lincolne-shire*, and the holy *Pilgrimes in York-shire*, that would appoint *Counsellors* and *Bishops* to King *Henric the eighth*. This is fine *Doctrine* indeed, when *Doctour Coal* (if hee should look that way) can neither be *Counsellor* nor *Bishop*, without the speciall commendations of brave *Captaine Cobler*. Nay the Father of the † *Latine Historie* is not out of the danger of this *Gun-shot*: Who delivers this fine *Doctrine* to all *Historians*, That they ought to set down *Fædum inceptu*, the foul attempts of ill men, not to be imitated, but to be eschewed by all Readers. Yea, but with the *Relating* of it, hee should have written a *Sermon*, or *Homily* against it. There are already publick

publick (c) *Homilies* in the Church, written of purpose against all *Seditions* and *Rebellions*. And to do this in every *Narrative* of a fact, is the fault that (d) *Polybius* findes with *Philarchus*; for presenting his Readers with a *passionate Tragedy*, instead of a *plain and naked Historie*.

(c) *Against disobedience and wilfull rebellion.*

The worse should give place to the better.

Yea but (say h the (e) *Doctour*) the *History* is false in matter of fact. For the *Altars* were not stird by the people, untill they had some *Order* and *Authority* from those who had a power to do it. If this be made good, let the *Writer* defend himself for me; I wash my hands of him. Yes, there is nothing can be more clearly prov'd. For in the *Letter* to *Bishop Ridley* it is said, That it was come to the *Kings* knowledge already (that is, before any *Order* given by the *King* or the *Counsell*, for ought appears in any *Book*, or upon any *Records*) that the *Altars* upon good and godly *Considerations* were taken down. Were they taken down already, before the *King* and *Counsell* heard thereof? and upon *Considerations* onely? Then surely, not upon any *Command* of the *King*, direction of the *Counsell*, *Canon* of the *Convocation*, *Mandate* of the *Ordinary*; (For where doth your *Doctourship* find any *Commands* of this nature, call'd *Considerations*?) but upon the private apprehension of the *People*, instructed by their *Ministers*, that the form of a *Table* would more move the simple to the right use of the *Lords Supper*. For so the *King* and *Lords*, in their first reason, do clearly expresse what is meant by the good and godly *Consideration* set down by that *King* in his

(d) *Hist. l. 2.*  
Καὶ τὰ πρὸς  
πολλὰ τοῖς  
Ἰουδαίοις  
ἔαθεν αὐτοῦ,  
καὶ οἱ οὐκ ἔπαυοντο  
τοῦ ποιεῖν.  
(e) *pag. 41.*

*Letter*. Because the *Doctour* therefore is dispos'd to be merry, and to make his Readers sport, looking (like a *Water-man* in a *Wherry*) one way, and pulling on his Proofs another way; I will tell you, what I conceive the *Writer* of the *Letter* might mean by these two Lines objected against; although it be little materiall to the present Controverſie.

1. I perceive he relates (in the first place) to the *Reformation of Altars* beyond the Seas (because he speaks of supreme *Magistrates*) which the people began by way of *fact*, before the *Magistrates* established the same by way of *Law*. And this *Luther* complains of against (f) *Caroloſtadius*: that he chose rather to *hew down*, than to *dispute down* *Altars*. Although some (g) others write, that *Caroloſtadius* had herein the *assent* at least wise of the *Magistrates* then residing in the Castle of *Wittemberg*. However *Luther* was enflam'd against him; that he durst in the time of his absence in *Pashmos* presume upon so punctuall a *Reformation*. (h) *Gerardus* likewise finds no fault with the *thing*, but with the *manner* of the *Reformation*, which the *Calvinists* made in this particular of the *Altar*: That they did it *Securibus et bipennibus*; with *Axes* and *Hammers*, and not with the *power of the Magistrate*, instructed thereunto by the *Ecclesiasticall Synod*. So *Jacobus* (i) *Andreas* gives *Beza* thanks, that however he maintained the *matter*, he did so clearly expresse his dislike of the *manner* of this *Reformation*, done (as *Andreas* saith) *argumentis à Fustibus*,

(f) Tu verò irritis & turbis  
cies, altaria demoliendo &  
sacra tollendo,  
— cum è suggesto decendum fuisset,  
&c. *Lutherus*,  
*Sermone De iis*  
*qua non necessario exiguntur*  
1522. *Oper.*  
tom 7. p. 276.

(g) *Melchior Adamus* in *vita*  
*Caroloſtadii*, ex  
*Sleidan lib. 3.*  
(h) *Tom. 5. De*  
*Sacra Cena*,  
*dist. 261.*

(i) *Colloq.*  
*Mompelg.*

*Justibus*, rather with Arguments from *Clubs* and *Staves*, then with Syllogismes fetch'd from the *Words of God*. And thus this *Reforming of Altars* began in the Churches beyond the *Seas*: Of the which we may say, as the *Romans* did of (k) *Pompey the great*, *ἡ ἄνθρωπος οὐκ ἦν καλὴ καὶ εὐδαίμων κόρη, ἀλλὰ καὶ αἰσχρὴ καὶ οὐκ ἀγαθή μήτηρ*, that it was a *faire* and a *happy* daughter, though brought forth by an *ugly* and *odious* Mother.

(k) *Plutarch. in Vita Pompeii.*

2. And in the second place, I do conceive, that the *Writer* holds it a very easie matter to prove the same by way of *Fact*, to have been observed in all the taking down and setting up of *Altars*, practis'd here in *England*, in these last *Reformations*. *K. Edward* himself complains of this kind of people, that *did enterprise to run before* (l) *authoritie*; & declares how (m) *he with his uncle the Protector, and Counsell, divers times in the first and second year of his reign, did assay to stay innovations or new Rites in this kinde, though not with that successe he wished*. Howbeit (as it is there said) he did not punish the, but granted them a *Parliament-pardon* for these disorderly attempts; because his Highnesse took it, that they did it of a *good zeal*. Where you have a clear exposition of those words we spake of even now, *good and godly Consideration*. And *Q. Mary* her self, as forward as she was to set them up again, yet could she not make such hast of her *deformation* in this kind, but she was prevented by the superstition of her (n) *Zelotes*, who no doubt had likewise their *Considerations*. The same may be said of *Q. Elizabeth*: That before her *Injunctions* could get forth, (o) *In many and*

(l) *proclam. before the Communion.*

(m) *5. & 6. Ed. 6. c. 1.*

(n) *Cooper in his Chronicle.*

(o) *Q. Eliz. in her last Injunct.*

*sundry places of the Realm, the Altars of the Churches were removed: And much strife and contention did arise amongst her Subjects about the removing of the Step of the foresaid Altar. And all out of private Considerations. This irregular forwarneſſe of the people, the Writer of the Letter doth touch indeed, (though but in a word) but doth no more prove of, than I do of your stickling in this sort for Table-Altars in the Church, upon pretence of the *Pietie of the Times* (another *Consideration* up and down) and running before the Declaration of your Prince and the *Chief Governours* of the Church in this your fancie and imagination. This answers another Hubbub the *Doctour* makes, (p) *that the Altars stood longer, then for two years, in K. Edwards time. They stood three or foure yeares before the Kings Declaration, but not one complete yeare, before this godly Consideration had taken them to task. And this Declaration is therefore in the Letter call'd A kind of Law, because it was neither Act of Parliament, nor a meere Act of Counsell, but an Act of the King sitting in Counsell; which (if not in all things else) without all question, in all matters Ecclesiasticall, is a kind of Law. And if it be more than a kind of Law, the more it is for the advantage of the Writer, and the more impudent is this Companion, that in all this Section, from the beginning to the end thereof, hath set himselfe to thwart and oppose it.**

His fifth *Extravagancie*, is to impose upon the (q) *Writer of the Letter*, that he should averre the name of *Altar* to be only used in the *Liturgy of 1549.* Where-

(p) pag. 22.

(q) pag. 27.



Whereas the *Letter* saith no more, but that it is *passim*, every where there used without scrupulosity. And whereas he taxeth the *Writer* for want of leisure to finde the word *Boord* once, and the word *Table* once in that *Liturgie*; I perceive plainly, that hee is more busie a great deal, than the *Writer*, who peradventure came not so late from his Horn-book as this *Doctour* did, to minde the joyning together of *Letters* and *Syllables*. For though upon perusall in cold blood, he can finde the word *Boord* but once, and the word *Table* but once, in all that *Liturgie*; (And he must cry, *Eyng*, in Print, to all *England*, to come out and see this sublime curiosity) yet I will undertake to shew unto him the word *Boord* twice, and the word *Table* six times used in that *Liturgie*, if he will but promise to shew unto me, how *he*, or *I*, or the *Writer* of the *Letter*, or the *Reader* of this Scribble, may be six pins the better for this doughtie observation.

His sixth *Extravagancie* goeth a little beyond his companions, and lacks but a grain of a *Caprichio*; That the *Writer* of the *Letter* deserves first to be burnt as an *Heresick* to the *Church*, and then (at the same instant) to be drowned as a *Traitor* to the *State*, for using in a Kingdom these desperate expressions of *Children of this Church and Common-wealth*. Here is fine *Do-Grine* indeed, That all *Children of this Church*, must be *intra partem Donati*, down-right *Puritans*: And all that mention here any *Common-wealth*,

(r) Robert Ga-  
guia *Hist.* l. 2.  
in *Clotario*. And  
Belleforest af-  
ter him. The  
Story doubted  
of by President  
Faucher, (who  
thinks there  
was no such  
Roitelet, as he  
called him) and  
disputed a-  
gainst by Pas-  
quier des Re-  
cher. l. 3 c. 7.

(f) Epist. 40.  
Ierusalem  
which is above  
is free, which  
is the Mother  
of us all. *Gal.* 4.  
De qua prædi-  
catur, quod in  
toto mundo  
fructificet &  
crescat. *Aug.*  
*tom.* 7. contra

*Crescon.* *Gram-*  
*mat.* l. 4. p. 212.

(r) Hæc est Eva  
mater omnium  
Viventium. l. 2.  
in *Luc.* c. 3. T. 8.  
5 p. 32.

(u) Mater no-  
stra Ecclesia  
est. *Hieron.* *tom.*  
4. in *Exek.* l. 5.  
in c. 16 p. 821.

(x) Quales de-  
bent esse Ecclesie filii  
quales & pastores. *Aug.* *tom.* 8. in *Psal.* 117.  
vocalitur, qui coelestibus mandatis inserviunt. *Tom.* 1. in *Job.* 29. p. 466. (r) 5. *Ellif.* c. 3.  
c. 4. 39. *Ellif.* c. 12. 1. *lac.* c. 12. 3. *lac.* c. 12. 21. *lac.* c. 9. 10, 17, 18. (a) See King  
*James his works.* p. 485. 528. 544. 545. 546. And most of these expressions to his people  
in Parliament.

(even Sir Thomas Smith, that writ of *Englands Common-wealth*), must be an Enemy to the King-  
dom. I never heard of a Church without Children,  
unlesse it be one of a *Sebastist* in *Amsterdam*, who  
having baptized himself to a faith of his own  
making, could never be seconded in that Reli-  
gion. And I never heard of a *Kingdom without*  
a *Common-wealth*, unlesse it be likewise one lit-  
tle (r) *Fvitor* in *Normandy*, which, they say, is  
but the Countrey-house of an ancient Gentle-  
man. I had heard heretofore, that the Church  
was the best Mother, as bearing Children unto  
God; and the Kingdom the best of *Common-wealths*,  
to nourish and preserve this Church and her Chil-  
dren. But now, all the Children of this Church  
must be printed the Brethren of dispersion. And  
the well-wishers of the *Common-wealth* must be En-  
emies to Monarchie and Friends to confusion. And  
this blinking Doctor can see this with half an eye.  
I would fain have him open the other half; and  
tell me what he sees in (s) *S. Cyprian*; when he  
lessons him about this fine Doctrine; *Nemo filios*  
*Ecclesie de Ecclesia tollat*, Let no man presume to  
take the Children of the Church, and thrust  
them into the part of *Donatus*: As also what he  
can see in (r) *S. Ambrose*; (u) *S. Hierom*; (x) *S.*  
*Augustine*, and (y) *S. Gregory*; who call all Chri-  
stians, the Children of the Church: What in so  
many (z) Acts of Parliaments, in so many (a) Spee-

*this* of K. James in Parliament, that mention without scruple the *Common-wealth* of *this Kingdom*. Shall the *Fathers* learn *Criticisms* to speak of the *Church*; and K. James, expressions to speak of *Kingdoms*, from this rayling *Philistine*? For the *Writer of the Letter* one half is too much; a quarter of an eye will serve the turn, to see what he means, and to see what he means not, by the one and the other. *The Children of this Church*, be those (in his stile) that will give care to the voice and *Canons* of *this Church*: *The Children of this Common-wealth*, are such as obey the wholesome *Laws* and *Reiglement* of *this State* and *Kingdom*. But base *Sycophants*, that slight the *Canons* of their *Bishops*, and undertake to refute the *Reiglement* of their *Princes*, (though they hope by flattery to prey upon either) are (as the *Writer* thinks) no true *Children* of the one or the other. As this man by his allusion to *Donatus the African*, shews clearly what he would be, if he were to chuse: *Donatus potius quam Natus*, No obedient *Child*, but a domineering *Father* in *God's Church*. Howbeit the man (give him his due) is not infinite in his *Ambition*, nor so malicious, as he seems, against the *Puritanes*. For whereas *S. Paul* in his first to *Timothy*, reckons up a long Catalogue of *Graces*, to be blamelesse, vigilant, sober, modest, learned, hospitall, and I know not what; the man is content, the *Puritanes* take all these for themselves, and the glorious *Titles* of *Children of the Church*, & *Servants of the Common-wealth*, so as they leave him but the first in  
that

that Chapter, *a desire to be a Bishop*. Which great pitie it were to *Iudicious a Divine* should not enjoy as long as he lives.

(b) p. 43.

(c) *Rhemists*,  
3 Cor. 11.

(d) p. 27.

(e) *Chapt. 1.*

His seventh *Extravagancie* is this, To conceive that *none was ever scandalized at the name of the Lords Table*: (b) And to charge the *Writer* for making this Supposition to *perswade the people, that questionlesse such men there are*. Surely there are of that kind but too many in the world: Some, that (because it stands not *Altar-wise*) call it a (c) *profane Table*; some, an (d) *Oster-boord*; some, an *Gifter-table*; and this *Excar* himself (if the Neighbours charg'd him rightly) a (e) *Tresle*. Nay, this *Iudicious Divine* implies very strongly, that the *name and fashion of an Altar* is more agreeable to the *Pietie of the times*, and the *Good work in hand*: Which could I believe to be true, I would my self be asham'd to be such an *Enemy to Pietie and good works*, as to give it any other Appellation, than that of an *Altar*. Beside that, there goeth from hand to hand, a pocket-*Determination*, as said or read in one of our *Vniversities*, to prove the *lawfulnessse of bowing before the Altar*. The *Altar*, I say, not the *Table*, by any means. For in this short *Discourse* (which held me but one half-houre to read over) this word *Altar* is thundred out *one hundred and five* severall times, and the *holy Table* scarce *once* named (in the mans own expression) in the whole *Treatise*. And whether the *Authour* may not be suspected to be *asham'd of the name of a Table*, I will leave you to guesse by this which followeth.

He

He saith, the *Rubricks* of all the *Greek Liturgies*, and more especially of those of *S. Basil*, and *S. Chrysostom*, (the rest in truth, having in a manner no *Rubricks* at all, do require *προσκυνηματα fieri ἀπέναντι τοῦ θυσιαστηρίου, vel τῆς ὁλῆς τράπεζης*, That *Courtesies* or *Adorations* be made before the *Altar* or the *holy Table*. At which Quotation, you would sweare the word *Altar* were to be found in these *Rubricks* up and down, but the word *Table* scarce at all used, but brought in by this *Protestant Doctor*, to comply with our owne *Liturgie*. Whereas, the cleane contrary way, these *προσκυνηματα* are there required to be made (and decently, as I think) before the *holy Table*; but no mention at all in any of those *Rubricks*, of *θυσιαστηρίου*, or the *Altar*, in any good or *Authenticall* (f) *Copy*.

There is indeed a lame and imperfect *Liturgie* of *S. Chrysostom*, set out by (g) *Erasmus*, one *Rubrick* whereof doth say, that the *Priest*, and the *Deacon*, do make *μετωπιας ποιεῖν εἰς τὸ ἅγιον θυσιαστηρίον*, three *Reverences* towards the *holy Altar*. But, beside that the *complest Copies* have no such *Rubrick* in them, *Erasmus* translates (h) *θυσιαστηρίου* in that place, *sanctum sacarium*, the *holy Chancell*, not the *holy Altar*.

True it is, that the *Papists* (whom the *Doctor* doth not a little imitate) do in all these *Liturgies* familiarly translate *ἡ ὁλὴ τράπεζα*, The *holy Altar*, in stead of The *holy Table*. Whereas *τράπεζα* doth ever signifie a *Table*; but *θυσιαστηρίου* doth not ever signifie an *Altar*. For in that place of *Socrates*, lib. I.

c. 25. (In the *Latin*; but c. 37. in the (i) *Greek*) cited in the same *Determination*, it is not well transla-

(f) Neither in those in *Biblioth. Pet. par. tom. 2. Parisiis*, 1624. Nor in those set out at Paris by *Morlelius*, 1560.

(g) *Parisiis*, 1537.

(h) *Missa Chrysost. Græcolat pag. 10. per Wechelium*, 1537.

(i) See forth Paris by *Rob. vs Stephen* 1544.

ted by *Musculus* (whom the *Doctour* followeth) *Alexander* going into the Altar, did fall down on his face before the holy Table. For it ought to be, *Alexander* going into the Quire or Chancell, did fall down, &c. For (k) *Ein* doth signifie a motion to such a place, as the mover may be at the last *ein*, within that place. But *Alexander* could not be within the Altar, but very properly within the Quire or Chancell, *Doctour* *Ein*, Altarium, Sacrarium. It signifies a Chancell aswel as an Altar, saith the old (l) *Glossary*. And so *Erasmus* doth often translate the Word, as I noted before. But this Humiliation before the holy Table, had never prevailed against *Arius*, as this *Determinatour* thinks, unlesse by hook or by crook, it had been eak'd out to an Adoration before the Altar.

(k) Td *ein* *ja*  
vduw or *and* *f*  
eis. *Eustathius*  
i. *Iliad*. p. 39.

(l) Found annexed to some manuscripts of *Orill*, and set forth by *Henry Stephen*. 1583.

However, that this private *Letter*, written to be perused, and to die in the hands of *Divines* onely (and not so much as once read to the *Alderman* of *Grantham*) should be endicted to humour or perswade the *People*, is a *Calf* already, and may in time prove a more bellowing creature, if venom and malice do not metamorphize the same to that deformed reptile that walks upon the Belly. But the true Adversary this passage in the *Letter* reacheth at, is the Church of *Rome*; which, upon the Reformation of her Masse by *Pius Quintus*, directed to the Councell of *Trent*, hath quite left out of her Canon, this very name of the holy Table, against the practice of all *Antiquitie*, and the precedent of the *Liturgies* of all ages, and Nations that ever I could set eye upon. And



And I shall crave the patience of the Reader, if I enlarge my self a little in this particular; because it may conduce (peradventure) to enlighten all the Corners of this little Controversie.

S. Luke is stil'd by S. Paul (as you know) the

(m) 2 Cor. 8.23

(m) man whose praise is in the Gospell. And (as some of the Greek Fathers are of opinion) the Gospell of S. Luke dictated by S. Paul, is call'd in one place,

(n) Rom. 2.16

(n) S. Pauls own Gospell. There being such a harmony of expressions between the one and the other. Now look what S. Luke calls that Vtenfill upon the which the Rich man did eat his meat, in the

(o) Luke 16.27.

(o) 16<sup>th</sup>, he calls the same, which our Saviour did celebrate the Supper upon, in the \* 22<sup>th</sup> Chapter of his Gospell; and that is, *ἡ δαῖτα*, which the Grammarians derive of (p) *ἡ δαῖτα*, a four-

\* Luke 22.21.

(p) Etym. Mag.

footed Table. S. Paul likewise speaking of set purpose and in a continued discourse, (Neither of both, as I desire you to observe well, S. Paul doth in the

Epistle to the Hebrews) doth call that Vtenfill, upon the which they in the Primitive Church did celebrate the Lords Supper, *ἡ δαῖτα*, a four-footed Table likewise. And in all the new Testament,

there is no one place, which treating purposely and literally of the Sacrament, doth give the Vten-

fill it was celebrated upon, any other name or Appellation. The Syriack Translation calls it *ܬܠܬܐ* in the 22<sup>th</sup> of Luke. Which is the (q) same with

(q) Aram. Otop-

tan. in Lexico

Syriaco.

*ܬܠܬܐ* a Table, the word in S. Mathews Hebrew Gospell set forth by (r) Munster, derived of the verb

(r) See Mun-

sters Hebrew

Gospell. of S.

Math. p. 244.

*ܬܠܬܐ* to Messe or set on, from the Messes standing there.

- (*r*) *Pagano*, thereon, say (*s*) some, or from the *Mission* and extension of the same, as being more extended in length then in breadth, as (*t*) others conceive. And in the *Syriack* and *Latine* Testament printed in *Rome* with curious Pictures, *Christ* and his Disciples are painted sitting upon such a long and foure-footed *Table*: As Mounseigneur (*u*) *Moulin* observes to have seen them set forth in the Gallery of a *French* Cardinall. (*x*) And *Bellarmino* is of Opinion, that the Apostles all their time called this *Vrensill* by no other name, especially not by the name of an *Altar*: The learned Bishop of (*y*) *Duresme* agreeing with the Cardinall in this Opinion, though not in the reason he gives of the same. Some while after the Apostles age (but how long that while may be, we have already handled) this *Vrensill* came to be call'd both a *Table* and an *Altar*: But with this difference: that (as *Gregory* (*z*) *Martin* tells us) the *Greek* Fathers call it more often *Table*; the *Latine*, more often *Altar*. But as our learned (*a*) Bishop conceives, it was more rarely call'd *Altar*, of *Greeks* and *Latines*, then *Table*. However, in *S. Basil*, and *S. Chrysostoms* *Liturgies*, it is in the Prayer before the *Consecration*, and in all the *Rubricks*, call'd a *Table*.
- It is so in the (*b*) *Syriack* *Liturgie* of the Patriarch *Severus*, who useth the same word *ܐܬܪܐ* which we spake of before. It is so in the *Aethiopian* *Liturgie*, call'd (*c*) *Miraculosa Mensa*; a miraculous *Table*. The word is used by (*d*) *S. Ambrose*, in his Books *de Sacramentis*. Nay it is used:
- (*u*) *In his Answer a la Replique.*  
 (*x*) *Libro 2. de assisa, c. 17.*  
 (*y*) *Instit. l. 6. c. 3.*  
 (*z*) *In Falks defence, c. 17. pag. 174.*  
 (*a*) *Instit. l. 6. c. 5.*  
 (*b*) *Set forth in Syriack and Latine by Guido Fabricius. 1617.*  
 (*c*) *Bibliotheca Patr. Tom. 6. p. 78.*  
 (*d*) *l. 5. de Sacram. c. 3.*

used in the *Romane Pontificall*, in the very (e) *Prayer of consecrating the Altar*. But upon the *Reformation*, the words began to be examined and more narrowly look't unto by both parties. *The Protestants*, because they make it a *Communion* or a *Supper*, and no *Sacrifice*, therefore they call it *Table onely*; and abhorre from the word *Altar*, as *Papisticall*, saith (f) *Gregory Martin*; And very truly, for those times he wrote in. For *D. Fulk*; when he comes to answer that passage, doth no way flinch, but clearly confesse that it was so here in *England*. (g) *Wish us indeed it is, as it is call'd in Scripture, onely a Table*. And this Book was dedicated to *Q. Elisabeth*. And what did the *Papists* on the other side? Although in their writings they give us smooth words, as this our *Doctour* doth, That they do with the *Fathers* approve equally of the one and the other appellation; yet when they come to reform their *Canon of the Masse*, they never use in *Rubrick* or *Prayer*, neither *literally*, nor so much as by *Allusion*, this word *Table*. Let any indifferent Reader therefore judge, if the *Writer* of the *Letter* had not then some cause, and my self now much more, to wish that the *Lords Table* may not be conceived to be a new name, and that the *Good work in hand* may not make the unlearned sort of men ashamed of it.

His eighth *Extravagancy* is this; That having conferr'd with the *Joyner*, which wrought the *Table* upon the which our Saviour *Christ* celebrated the *Supper*, he hath found it to be of a more

(e) *Pontif. Greg.*  
13. 1581.

pag. 145.

*Pontif. Pil* 4<sup>th</sup>.  
1561. p. 163.  
*Adesto, Domine, dedica-*  
*tioni hujus*  
*mensæ tuæ.*

(f) In *Fulk's*  
*Defence* 6. 7.  
pag. 174.

(g) *Ibidem.*

(b) Pag. 44.

(i) Nonnus in  
13. Iohn. and  
a little before,  
Ο τρωτη δου-  
τιμωνων δου-  
κιδεργ. κιλλορ,  
αμειβων.

(k) Psalm. 127 3

(l) In summa  
de Eccles.

(m) Vnde &  
quidam metri-  
ce dixerunt.  
3. parte, q. 81.  
art. 2. ad 1<sup>am</sup>.

curious composition, then we took it for, to wit, of an (b) *Ovall form*. Which surely is some *addle-Egge*, hatch't by the winde of his own imagination. Nor doth he offer to cite any Authour for it. (i) *Nonnus* doth seem to call it indeed a *Circle*;

Ἀκροτάτου θεῖ κύκλον ὁμοῦ ἔργω τετραγών.

But that is in regard of the *Apostles filling* of the *Table*, and sitting (as those *Olive-branches* in the *Psalme*) (k) *round about the Table*. And so is the Verse to be understood, which (l) *Turrecremata* calls the *Verse of the ancient Divines*, and (m) *Thomas Aquinas*, the *Meetre-verse*.

*Rex sedet in cœna turbâ cinctus duodenâ,*

*Se tenet in manibus, se cibât ipse cibus.*

That is,

*The twelve Apostles in a Ring*

*Sate at the Table with their King:*

*Who in his hands himself did bring,*

*The Food and Feeder being one thing.*

And there was amongst the ancient *Jews* a *round* and *circular* kinde of sitting at meat, call'd in *Salomons* (n) *Canticum Canticorum* כסא having *Occos rotundos*, Sphericall Rooms, with banquetting-beds suitable to the place, as that great (o) *Critick* doth describe them. But this *Ovall form* is the *Doctors own Invention*, and he might challenge, if not a *Triumph*, yet an *Ovation* for the same, could it be handsomely accommodated to those Benches, Stools, Chairs, and other Furniture he hath bespoken for his *Table*. For he saith, it was compassed round about

(n) Cantic. 1. 12

(o) Casaub.  
Eremit. 16.  
p. 494.

about with Beds; which how it could be about  
 an (p) *Ovall Table* that held *thirteen* (or more, as  
 (q) some are of opinion) but that those of either  
 end must make long armes to reach at their  
 meat, and especially to take the bread from  
 our *Saviours* hand, can never be clear'd with-  
 out another bout in *Geometry*, and as long a  
 wrangling about *Sphericall*, as we have had al-  
 ready about *Angular* figures. For let these *Fea-*  
*sing-couches* be *three*, as (r) *Scaliger*, or *four*,  
 as (s) *Casaubon* will have it, yet will it pose 24  
 of the neatest *Gentlemen* *Vishers* about the  
*Court*, to fit them so about an *Ovall Table* of this  
*Diameter*, but that some of the *Ghests* must suffer  
 a kinde of *strappado* in their armes, when they  
 reach at their *Visuals*.

(p) Pag. 44.  
 (q) See *Suarez*  
 in 3<sup>m</sup>. q. 81.

(r) *Ioseph. Scaliger de emenda-  
 tione temp*  
 l. 6. p. 27 l. cit.  
 (s) *Exteriorum*  
 16. p. 491.

The last *Extravagancy* (of more (t) *vaganey* then  
 any of the rest, as wandering like a *Gypsy* up and  
 down his *Pamphlet* from one end thereof unto  
 the other) is this, That he chargeth all this *Let-*  
*ter* (written to *Clergie-men*, and *them onely*) to be  
 composed *populo ut placeret*, to please the people.  
 And I must confesse, it is a heauey case, as you  
 lay it. A phantasticall *Vicar* may not call his  
*Communion-table*, an *Altar*, as the *Papists* do; nor  
 change it to an *Altar of Stone*, without the leave  
 of his *Superiour*, but his *Ordinary*; or this fel-  
 low that looks like a *Ordinary*, must check him for  
 his devotion, and all to *curry favour with the*  
*multitude or people*. Nay the *Vicar*, though (after  
 that fashion of the ancient *Kings* of (u) *Persia*)  
 he hath *eares* planted in every corner of his  
*Church*,

(t) Pag. 10. 42.  
 48. 58.

(u) *Xenophon in*  
*Cyroped*

Church, may not by this domineering fellow be suffered to determine, who can heare him and who not, rather then the deaf Adder of the Parish, the common people. Lastly, this Vicar, being no dull Spectatour or contemplative piece, but *meliore luto*, a right blade, and of the Active Mold, cannot thwack these Russet-coats as they well deserve, but he must be most basely used, and exhorted to Peace and Charitie by this supposed Ordinary, out of a trick to please the people. O *Literam illiteratissimam*! O Letter fit to make litter of, for offering in this sort to pull down the Steeple, and winde up the People! There is a kinde of Venome that makes a man laugh; and of this operation is this part of the Libell. Diogenes would fain triumph upon the ambition of Plato, but doth it with a far more swelling ambition. The ambition of this Text had never been blown up with the blast of the People, had it not been for the pride and ambition of the Commentator. It is a certain judicious Divine had an itching desire to be in print, and to build a new house upon old ruines, carrying this poore Letter but like a Pageant of conquered Countreys, to set forth and adorn his Triumphall Chariot: but for whose (no small) indiscretion, I might have said of this Letter (destinied to the perusall of a few Church-men of one Neighbourhood only) as Aristotele once said, either of his Physicks (as (o) A. Gellius) or Metaphysicks (as (p) Plutarch conceives it) that it was *Endoquiritur & non indoquiritur*, that it was published and unpublished, before the Edition of this

(o) Aulus Gellius 9. 8. Attic.  
l. 20. c. 5.

(p) Plutarch in  
vita Alexandri.



this rayling Pamphlet. However the man (we conceive to be aim'd at in this malicious passage) hath better reason, than D. Coal, to know, (q) *quàm breves & infancti populi Romani amores*, how brickle and unluckie a repose it hath been in all Ages of the world, for a man to stay himself upon the unconstant multitude. And yet if he were a *Diocesan* (as you seem to make him) he were as very a mad one as ever scap'd *Berthlem*, if he should give way to such a slight and indiscreet *Church-man*, by odde humours and concepts of his own to scandalize the people committed unto him.

(q) Tacit. Annal. lib. 2.

*At non ille, satum quo te mentiris, Achilles*

*Talis erat populo.* —

The first Protestants of the Reformation (whom you falsely pretend to imitate) had a better opinion of the Common people. We have prov'd already, and that at large, that the first inducement of K. Edward and his most able Counsell, to remove your *Altars*, and place *holy Tables*, was to root up superstition in the mindes of these (by you so much despised) Common people. And if you be (I will not say a *judicious*, but) any *Divine* at all, how dare your *Mothers Sonne* in such a State as this, in such a Church as this, and under such a Prince so beloved as this, speak so contemptibly of these so many *provisionary Saints* of God, so many *Nerves* and *Sinews* of the State; so many *Arms* of the King to defend his *Friends* and offend his *Enemies*, as are these, whom (for want of wit) you jeeringly call the *poore people*? This is a

kinde of *Lion*, which (the more is the pitty) of-  
 ten offends, but is not, for all that, to be *lash't* by  
*every mans whip*, but by the *rod* of the *Prince* his  
 accustomed Governour. If you have obtained  
 a *Cure of Souls* over any people, you are a *poore*  
*Soul* your self, if you conceive them therefore  
 to be your *own*. I tell you, they are none of *yours*;  
 thy are the *Kings*, they are *Gods* people. If you  
 feed *them*, they feed *you*, by those settled means  
 which *God* and the *King* have provided for you.  
 And being of so proud and ignorant a spirit, as all  
 your *Pamphlet* speaks you, for fear you should  
 despise any admonition of mine, I will lesson you  
 in this point, in the words of a Nationall Coun-  
 cell. (r) *Because there are but too too many that carry*  
*no Fatherly affection, but a domineering spirit, to-*  
*wards the Flock committed to their Charge, and like*  
*bladders blown up with the winde of Arrogancy, con-*  
*ceive their people to be owned by them, and not by*  
*Christ; we would have them listen to their Saviour*  
*in the 21 of John, IF YOU LOVE ME, FEED MY*  
*FLOCK, MEAS; inquit, non SVAS; Mine, good Sir,*  
*not your Flock. And therefore it is more then a pre-*  
*sumptuous vanity to slight your Neighbours, as if*  
*they were your own; when they are none of yours, but*  
*Gods people.*

I will conclude this point with the observa-  
 tion of a *Heathenman*; (s) *Irasci populo Romano ne-*  
*mo sapienter potest.* You may (when *Fortune* is dis-  
 pos'd to make som *Christmas-sports*) prove a *great*,  
 but you shall never prove a *wise* or *judicious man*,  
 by these *Jeeres* and *Invectives* against the *People*.

CHAP.

(r) Concil. Sir-  
 mondi, tom. 2.  
 Concil. Paris.  
 6. c. 23. sub Lu-  
 dovico Pio Im-  
 peratore, Anno  
 829.

Nec sibi domi-  
 natum super-  
 bus usurpare  
 contédat. Ful-  
 gent. de veritat.  
 Præd. & Gra-  
 tie. l. 2. Debet  
 Pontifex habe-  
 re Paternam  
 severitatem, &  
 Maternam pie-  
 tatē, Lombard.  
 in Tit. 3. ex  
 Ambr. f.

(s) Valer. Max.  
 An vos consu-  
 lere scitis, Con-  
 sulem facere  
 nescitis? Caius  
 Figulus. Dicitur  
 graviter & me-  
 ritò, sed tamen  
 aliquantò me-  
 lius non dictum  
 Nam quis Po-  
 pulo Romano  
 irasci sapienter  
 potest? 9. 4. 3.



## CHAP. VII.

*Canonically standing of the Table. &c.  
 In medio, what they signifie.  
 Table in the midst of the Quire, in  
 the Easterne, so in the Westerne  
 Churches. The Rites of the Church  
 of Antiochia. The Diptychs.*

**I**N all this Section of the (a) *Fixing of the Altar, or Communion-table at the upper end of the Quire*, (where you see the Altar is perkt up already before the *Communion-table* in this new *Heraldry*) there is nothing offered more then what hath been already handled, worth the Readers perusall, were it not that Reverend B. Jewell may not be left undefended from the irreverent usage and slights of this whiffler. To the writer of the *Letter* he hath nothing to say, unlesse he can make him say what he never imagined; (b) *that the Table should stand most Canonically in the body of the Church*. No such matter in all the *Letter*. It is there only affirmed, that the *Canons* allow it not to be fixed to the *End* of

(a) pag. 48.

(b) pag. 49.

(c) *Letter 51.* the *Quire* (where the *Writer*, be he *Canonist* or none at all, would have (c) it situated, when it is not used, and used too, when the *Minister* may be heard of all the *Congregation*;) but to be made of a moveable nature, to meet with those *Cases* in the *Law*, in the which, without this transposing thereof upon occasions, the *Minister* (were he that *Senator*, with the sides of brasse,

(d) *Homer. Il. 5.*

(d) Οἱ πενήντα ἀνδρες, ὅντιν ἄλλοι πενήκοντες.

That is, *Who equall'd w<sup>th</sup> his voyce*

*Full fifty men in noyse*)

(e) *D. Harding*  
in *B. Jewell*,  
3. *Artic. 3. p. 45.*

could never bee heard of his *Congregation*. And happy was reverend *Jewell* in this point of Controversy: for he had to do with a learned and ingenious Adversary, (e) who confest he never mean't the people should understand any more of what was said at the *Altar*, then what they could guesse at by dumbe shews and outward Ceremonies. This is faire dealing yet; and gives us opportunity to aske him again, Why then do S. (f) *James*, and

(f) *S. Jacobi Liturg.* Εὐλοῖν μὲν ὁ ἱερεὺς μὴ, &c.  
*Bibl. vet. patr. tom. 3. p. 21.*  
(g) *S. Marci Liturg.* Εὐε Παν ἄνθρωπος, &c.  
*Tids αμ. &c. c. ibid. p. 40.*

S. (g) *Mark*, in their severall *Liturgies*, give the people so large a part in all the *Prayers* and *Leitanies* powred out at the very *Altar*? But these new *Reformers*, though they prepare and lay grounds for the same, dare not (for feare of so many *Laws* and *Canons*) apparently professe this *Elesinian* Doctrine. They are as yet busied in taking in the *out-works*, and that being done, they may in time have a bout with the *Fort* it self.

(h) *P. 10.*

But he tels us, (h) that the 82. Canon, that saith the *Table* shalbe placed in the *Church* or *Chancell*, so as the *Minister* may more conveniently be heard by the *Communi-*

*municants, is a matter of Permission, rather than Command. He saith so indeed, but without any authority or reason. I hope the reverend house of Convocation is not convened, or licensed by the King, to make Permissions; that men may doe what they list; but to make (when they are confirmed by the (i) King) strong and binding Canons, (i) 25. H. 8. to be obeyed by the Subjects, and to be pursued by 6. 19. all the Ordinaries of the Kingdome. And so is this Canon a Conditionall Law, of the same nature with a Conditionall Proposition, growing to be of an absolute and Categorical force, when the Condition begins to exist, though before suspended, and in deliberation. As if the Table be so far esloigned and removed from the people, that they cannot possibly heare their Minister, when he officiates thereupon; the Ordinaries in this case, are not permitted, as this man conceiveth, but absolutely required to transpose the Table. And his Majesties most prudent Determination, in the case of S. Gregories; makes the Ordinaries indeed Judges of the Fact, and the existence of the Condition, as was most fitting: but that once agreed upon, it makes them by no means Arbitrators of the Law; which if they doe not literally follow and pursue, the parties are left to their ordinarie Appeals, as in other cases of grievances and abuses. For in all other sentences Ecclesiasticall, the Judges are not to pursue their own sense, but the sense and meaning of the Canons.*

*(k) Yea; but the Altars may soon be mounted up by (k) Pag. 51. steps, that the Minister may be seen and heard of the*

(l) See Ord. 10.  
Offob. 1561.  
pag. 2.

(m) 1. Elif. 6. 2.

(n) Pag. 49.

(o) Pag. 75.

(p) Canon 22.  
not without an  
ancient prece-  
dent. Nehem. 8.  
And Ezra the  
Scribe stood  
upon a Pulpit  
of wood, which  
they had made  
for the purpose.  
And the Deacon  
reads the Ei-  
plura, i. Ew 72  
Bhual & in S.  
Chrsf. Liturgie

*Congregation.* I cannot tell you that neither, with-  
out new directions. For the (l) *Orders* made 1561  
require plainly, *that if in any Chancell the steps be*  
*transposed, they be not erected again.* And these  
were high Commissioners grounded upon the  
(m) *Act of Parliament*, who set forth these *Orders*.  
Which how far they binde, I dare not determine,  
being (as you say) none of the ablest Canonists in  
the Church of England.

But (n) he must first shew us where it was determi-  
ned by the Ordinary of the place, that Morning and  
Evening prayer shall be said onely in the body of the  
Church, before he venture on such new and strange  
Conclusions. And for the Rubrick, it saith onely, that  
it shall be so placed in Communion-time. And just so  
saith the (o) Letter, and no otherwise; In the bo-  
dy of the Church, or of the Chancell, where Mor-  
ning & Evening praier be appointed to be read, when  
the Communion is to be celebrated. So that you see  
our Coal begins to be quite extinct, and to yeeld  
nothing but vapour and smoke for a parting fare-  
well. For considering that both Provinces (God  
be praised) have been so lately visited, what  
needs the Writer saddle up his Horse, and visit  
them over again, to know where the severall  
Ordinaries have appointed the Reading-pewes in  
every Parish-Church to be erected? Erected  
they must be in some convenient place, or else the  
(p) Canon is not pursued. Wheresoever that  
convenient place is in Church or Chancell, thither,  
in this case of the peoples not-hearing their Mi-  
nister, the Communion-table is to be transpo-  
sed



sed: *sed isti et alii dicunt.* But he tells us \* *our Comm.* \* Pag. 20.  
*trety-churches for the most part are so little, that this*

provision is superfluous. What pity is this!

that as (q) *Alfonso the wise* (in other matters, in

this no wiser then our *Doctour*) bemoan'd him-

self very much, that he was not at Gods elbow

to put him in mind of some things, when he was

at work in the *Creation* of the World; so that

this *Judicious Divine* had not been at the elbow

of that unexperienced Prelate Archbishop *Ban-*

*croft* (whose very *dreams* were wiser then his

*Morning-thoughts*) and the rest of his *Brethren*,

when they were in hand with that superfluous

work of the 141 *Canons*! Why man,

———— (r) *Ecclesia, Fœmina, Lana.*

What Country of *Europe* can yield you *fair*, if

*England* affords but *small Churches*?

And having shot his childish shaft,

———— (s) *telumque imbelles sine ictu;*

at the *Writer* of the *Letter*, he falls once more (as

*Kestrels* love to feed on dead things) to rake into

the ashes of Reverend *Iewell*. The *Vicar* (sup-

pos'd to have but a small Study of *Books*) was de-

sired for his satisfaction, That *Communion-tables*

have heretofore stood in the *midst* of *Chancels*

and *Churches*, to (t) read some places out of (t) *Ben. p. 77.*

*Ensebius, S. Augustin, Durandus*, and the *fifth Coun-*

*cil* of *Constantinople*, in a Book chain'd in his

*Church*, to wit, *B. Iewell* against *Harding*. To

the which, the *Doctour* sitting in his *Chair* (that

may prove *Episcopall* one day) and making triall

how the *style* and language would now become

him,

(q) Ore enim  
 blasphemio di-  
 cebat palam, si  
 à principio cre-  
 ationis huma-  
 næ Dei consi-  
 lio interfuisset,  
 nonnulla melius,  
 ordinatiusq;  
 condita fuisset  
*Roderic. Sancti  
 Hist. Hist. p. 4.  
 c. 5. ex antiquis  
 Annalib.*

(r) P. Heylin.  
 461.

(s) *Æneid. 2.*

(u) pag. 53.

(x) AB. 18. 17.

(y) 3. Article.

p. 145.

(z) pag. 53.

(a) Artic. 3.

p. 145.

(b) Instit. l. 6.

c. 5. p. 462.

(c) In 1. Cor. 13

p. 528

(d) De Orig.

Altar. c. 6. p. 35.

(e) De Miss. l. 2

c. 1. p. 177.

(f) Resp. ala

Respliq. Con-

serv. 12.

him, he speaks, or rather pronounceth in this manner, (u) And read him though we have, yet we are not satisfied. And this is somewhat a strange Case. Three great Princes successively, the one after the other, and foure Archbishops of very eminent parts, have beene so satisfied with the truth and learning of this Book, that they have impos'd it to be chain'd up, and read in all Parish-Churches throughout England and Wales; and yet careth (x) Gallio for none of these things: For we Don Nobles are not satisfied. And why, good Gravity, are not you satisfied? Because Eusebius speaking of the Church at Tyre, hath it in the Greek, *ἐν μέσῳ*, which is not (as (y) Bishop Jewell interprets) in the midst of the Church among the people, but (z) in the middle of the Chancell, in reference to North and South. And well said Doctour; I had thought Eusebius (or rather the Panegyrist in Eusebius) had been discribing in that place a brave Chancell set all about with Seats and other Ornaments, and that he had placed the Altar in the very midst of that Chancell. But I see I am mistaken, and so is (a) B. Jewell, (b) B. Morton, (c) D. Fulk, (d) Hospinian, (e) Morway, and (f) Monsieur Menlis, as well as I. For the Panegyrist it seems is there painting a Sea, card of the Winds, or the foure points of Heaven; & having set down the North, and the South, he placeth in the middle of these two the aforesaid Altar. But the Doctour in this Concept, is (as St. Philip Sidney calls it) Heavenly wide, as wide from the true sense, as the North of the Heaven is from the South. For if this Altar

*Altar stood along the Eastern Wall, and because fixed in the Middle of that Wall, is sayd to be in the midst of the Chancell, a Grecian would not call such a posture, *en milieu*, or understand what you meant when you sayd so; but, *en avant* for 73 p. 15 (g) Euclide himself terms it, *over-against* the middle of the wall; as the Septuagint describe the situation of the *Altar of Incense* (which is your own instance in the next line) to be, (h) *en avant* of the veil of the Temple. Nor is it conceiveable how this *Altar* should be in the middle between North and South, rather then in the middle between East and West; All substantiall bodies here on Earth being equally measureable by those four postures of the Heavens, as the (i) *Philosopher* tells us.*

But (like a child in a sandy bank) look what fine structure the *Doltour* had here built up with one hand, he straight-way in the very next words of all, pulls down with the other. (k) For now the *Altar* might possibly be plac'd in the middle of the Church, in imitation of the Jews, with whom this people were mingled. Well, this *Doltour* is full of *Miracles* in his writings. I had read of an (l) *Altar* heretofore, suddenly got up from Earth to Heaven; but of an *Altar* so soon toppled down from Heaven to Earth, I never read before this time. But he had as good let the *Altar* alone, where he had plac'd it: For it shall not serve his turne. For Tyre though it was in Syria; (m) yet were the people thereof never mingled with the Jews, nor the Jews with the, untill their embracing of the Christian

D d

Faith;

(g) Elem. l. 1. propo. 32.

(h) Exod. 30.3

(i) Aristot. de celo, et mundo, l. 1.

(k) Pag. 54.

(l) Piccol. De Stellis fixis, Cum victoria obtinissent Du, Aram inter sidera collocarunt, p. 159.

(m) Adrichm in Asar, p. 102. Ty. i. pag. 102. c. 2.

(n) Pag. 54.

(o) Iosephus de bello Iudaico, l. 6. c. 6.

(p) In Exod. 30. 5.

(q) De Templo, l. 2. c. 8.

(r) Lib. 3. De vita Mosi.

(s) Copia.

(t) Pag. 54.

Finish, after the utter ruine & subversion of this Nation, saith Adrichomius. Nor was the Altar of Incense in the midst of the Temple, as (n) he likewise unlearnedly relates. (o) For Herod's Temple was sixty cubits long; twenty within, and forty without the Veil; And this Altar was close unto the Veil: as (p) Tostatus and (q) Ribera do fasten it; and therefore farre from the midst of the Temple. But it stood indeed in another midst; in the midst between the Table on the North, and the Candlestick on the South thereof, saith (r) Philo Iudaeus. Nor lastly, is any thing observed truly (though the refusing thereof be altogether impertinent) which this man sets downe in all this Section; unlesse it be, that the word Altar is named in Eusebius. It is not true, that the gate or entrance of this Church is said to be open to the East: nor is there any such thing in Eusebius. It is not πύλη, but πύλον not a Gate, but a Portico, or a shady walke; nor is it of the Church, but of the Cloister about the Church. To be short, there is (as I said even now) in this passage nothing related sincerely, but, that the word θυσιasterion is there indeed. But then it is as sincerely to be replied, that this Altar is by and by after interpreted to be a Metaphoricall Altar; in which sense, the Sanctification of a Christian Soul; as we heard (s) before. And so much for Eusebius. The next he takes in hand, is the fifth Council of Constantinople, (t) as it is there called (by poore B. Jewell that never saw it) being indeed the Council sub Agapto & Menna. And how should we have

have done, had we not known under whom this Council was held: and any man would sweare, that correcting B. Jewell so punctually, he should be now in the right. But the poore man is abused by some wag that fits him with these Excriptions. *Agapetus* was dead before this Council was held. And if he had but read any one *Asian*, he could not but have found it out, *Agapetus* of blessed memory, &c. It was held by *Macarius* the Patriarch, in the vacancy of the See of Rome between *Agapetus* and *Silverius*, as (u) *Binus*, (x) *Curazana*, and (y) *Coriolanus* do state it. Well, in this Council he finds, that *πύλας τοῦ θυσιαστίου*, cannot be properly interpreted (as B. Jewell would have it) round about the Altar, but before the Altar: as the Noblemen standing before the King, may be said to be about the King; and the Angels in the Revelation round about the Throne. I had thought the throne in Heaven had been safe enough, and had needed no wall to rest upon; and that the Angels might be as conveniently conceived to compass it about (as all Interpreters expound the place) as to cast themselves into a half-Moon in this sort, before the presence of Almighty God. But what *Authours* hath he for this new conceipt, to weigh down these great Names that expound it otherwise, as (z) *Bishop Irenell*, (a) *Morray*, (b) *Hospinian*, and others? None, but the learned judicious Divine his own self. Then I must tell him, that S. (c) *Basil* in his *Liturgie* doth otherwise interpret those positions in Heaven: *Εἰς πύλας τοῦ θυσιαστίου*, The

- (u) *Binus*, tom. 2. Concil. p. 422  
 (x) *Prasidate Mennæ Patriarchæ*, p. 164.  
 (y) *Breviar. Chronol.* p. 166.  
 tempore interregni. Or *summ. Concil.* p. 454.  
 (z) *Artic.* 3. p. 143.  
 (a) *De Missa*, l. 2. c. 1.  
 (b) *Lib. de Orig. Altar.* c. 6.  
 (c) *Bibl. vet. Patr. tom. 2.* p. 45. See likewise *Dionysius, Athanasius*, and *Chrysostom*, cited by the Bishop of Duresme, to the phrase of *πύλας τοῦ θυσιαστίου*. *Instit.* l. 6. c. 5.

(a) Pag. 54.

(o) Iosephus de bello Iudaico, l. 6. c. 6.

(p) In Exod. 30. 5.

(q) De Templo, l. 2. c. 8.

(r) Lib. 3. De vita Mosi.

(s) Cap. 1.

(t) Pag. 11.

Faith, after the utter ruine & subversion of this Nation, saith Adrichomius. Nor was the Altar of Incense in the midst of the Temple, as (a) he likewise unlearnedly relates. (o) For Herod's Temple was sixty cubits long; twenty within, and forty without the Veil; And this Altar was close unto the Veil: as (p) Tostatus and (q) Ribera do fasten it; and therefore farre from the midst of the Temple. But it stood indeed in another midst; in the midst between the Table on the North, and the Candlestick on the South thereof saith (r) Philo Iudaeus. Nor lastly, is any thing observed truly (though the refusing thereof be altogether impertinent) which this man sets downe in all this Section; unlesse it be, that the word Altar is named in Eusebius. It is not true, that the gate or entrance of this Church is said to be open to the East: nor is there any such thing in Eusebius. It is not πύλη, but οὐρανοπύλη not a Gate, but a Portus, or a shady walke; nor is it of the Church, but of the Cloister about the Church. To be short, there is (as I said even now) in this passage nothing related sincerely, but, that the word οὐρανοπύλη is there indeed. But then it is as sincerely to be replied, that this Altar is by and by after interpreted to be a Metaphoricall Altar; in which sense, the sanctification of a Christian Soul; as we heard (s) before. And so much for Eusebius. The next he takes in hand, is the fifth Council of Constantinople, (t) as it is there called by poore B. Jewell that never avers being indeed the Council sub Agapto & Menna. And now should we have



have done, had we not known under whom this Council was held: and any man would sweare, that correcting B. Jewell so punctually, he should be now in the right. But the poore man is abused by some wag that fits him with these Exscriptions. *Agapetus* was dead before this Council was held. And if he had but read any one *Action*, he could not but have found it out, *Agapetus* of blessed memory, &c. It was held by *Meenus* the Patriarch, in the vacancy of the See of *Rome*, between *Agapetus* and *Silverius*, as (u) *Binus*, (x) *Carazana*, and (y) *Coriolanus* do state it. Well, in this Council he finds, that *κύριος τοῦ οὐρανοῦ* cannot be properly interpreted (as B. Jewell would have it) round about the Altar: but before the Altar: as the Noblemen standing before the King, may be said to be about the King; and the Angels in the Revelation round about the Throne. I had thought the throne in Heaven had been late enough, and had needed no wall to rest upon; and that the Angels might be as conveniently conceived to compass it about (as all Interpreters expound the place) as to cast themselves into a half-Moon in this sort, before the presence of Almighty God. But what *Auteurs* hath he for this new conceipt, to weigh down these great Names that expound it otherwise, as (z) *Bishop Jewell*, (a) *Murray*, (b) *Hospinian*, and others? None, but the learned judicious *Divine* his own self. Then I must tell him, that S. (c) *Basil* in his *Liturgie* doth otherwise interpret those positions in *Heaven*: *τοὶ περὶ τοῦ κυρίου τοῦ οὐρανοῦ*, The

- (u) *Binus*, tom. 2. Concil. p. 422  
 (x) *Præfate Meenus* Patriarch, p. 164.  
 (y) *Breviar. Chronol.* p. 166. tempore interregni. Or *summa Concil.* p. 454.  
 (z) *Artic.* 3. p. 143.  
 (a) *De Missa*, l. 2. c. 1.  
 (b) *Lib. de Orig. Altar* c. 6.  
 (c) *Bibl. vet. Patr.* tom. 2. p. 45. See likewise *Dionysius*, *Atbanas*, and *Chrys.* cited by the Bishop of *Durresme*, to the phrase of *κύριος* and *ἐκείνου τοῦ οὐρανοῦ*. *Instit.* 6. c. 5.

*Seraphims stand round about thee, in orbem*, in a ring, or perfect Circle, as *Genian Hervey* doth there expound it.

And for the passage in the *Councell*, *in orbem*, I will be bold to say, that it cannot possibly be thus interpreted in *Greek* or *Latine*, if we examine but the phrase it self. For the *Greek*,

(d) *St Buden*  
Comm p. 1494.  
C<sup>o</sup> 1495.

(d) *Buden* handles of purpose all the words and compassings in this kinde, that are to be found in any good Authour, and hath not one acception of the word for an imperfect compassing about. The *Greek* (e) Scholiast upon *Homer*

(e) *Enstachius*  
ultim. lib. 12.  
pag. 1462.

will have that onely to be termed *Circular* *ἡ γὰρ ἐν τῷ ὅλῳ*, which hath in it no *Comm* at all, as

(f) *In Vocab*  
K<sup>o</sup> 1496.

your eye will let you see all your *half-Moons* have. And (f) *Hesychius*, an excellent *Gramma-*

*rian*, doth tell us, that in *Geometry*, a *Circle* is a kinde of *Circumference* carried about with one line

which cannot be said of men standing in a *half Circle* before the front of a *Throne*, or the face of a *King*, according to this *English* Phrase.

And then if we come to the *Latine*, *Tully* himself doth end the *Controversie*, putting both the words with their differences before our eyes. (g) *Circulos aut semicirculos confecturi*. Inti-

(g) *Cicero* l. 1.  
De legibus.  
(h) *Comment.*  
L. G. p. 1494.

minating by the former, saith *h Buden*, a Company of men *in orbem collectorum*, gathered into a perfect round; by the later, a *concourse* of

people before one man, as it might be before a publick Reader in *Philosophy*. Where you finde a cleare distinction between a *Circle* and

*half-Circle*. I will conclude this *Grammaticall* Question,

Question, with *Eustathius* his note upon *Pandarus* his Bow, where (i) *Homer* saith, —*κυκλοτερές μὲν ἦν ἱστὸν*, That he drew his Bow into a perfect Circle: Whereupon *Eustathius* observes, that the Bow of it selfe cannot be said to be *κύκλος*, a Circle, but *κυκλὸς* or *ἀγκύλος*, a bowed or crooked thing, untill the Armes of the Archer draw it with such a strength, that both the ends meeting in one, do fashion the Bow to a perfect Circle. And so the people flocking about the *Altar* in this Councell, did not resemble a bended onely (which *Homer* would have exprest by *κυκλὸς* or *ἀγκύλος*) but a full-drawn Bow, (which *Homer* will have to be *κυκλοτερές*) and therefore are said to stand about the *Altar* in *κύκλῳ*, in a perfect Circle.

But to leave the *Grammar*, and come unto the *Businesse*. There is nothing more cleare in Antiquity, then, that not onely this *Altar* in *Constantinople*, but all the *Altars* and *Communion-tables* in all the *Eastern Churches* were so situated and disposed, as they might be compassed round about by the *Priests* and *Deacons*. In the *ἑκκλῆσια*, or *Chancel*, there be two *Altars*, whereof the greater stands in the midst of that Room, and the lesser close by, at the left side of the greater, (k) saith *Gentian Hervey*. There be in those Churches two *Altars*: the greater is in the midst, and called the holy Table; the lesser is called the *Prothesis* or Table of Proposition, saith the (l) *Setter forth of the Greek and Latine Liturgies*: In the *Greek Temples* there is but one high *Altar*, and that placed in the middle of the *Quire*, saith

(i) *Iliad*. l. Which *Nathaniel* imitates in his description of the devill. *Ἐγγὺς δὲ τοῦ ἄρ' ἐστὶν ἀνὰ δὲ οὐρα δὲ οὐρα. Νόρδ' ἰκάνον ὅρα δὲ κεντρὸν ἐν γλυφίσιν. Νόρδ'.* *Carm.* 54.

(k) *Ad lictorem*, in the transept of the *Greek Liturg.* 1560. p. 115.

(l) *Bibliothecae Patrum* tom. 2. in *Annot.*

(m) In his Edition of the Greek Liturg. at Paris, 1560.  
(n) Pag. 12. as it is set forth in G. L. by S. Andr.

(o) Biblioth. Vet. Patr. tom. 2. p. 64.

(p) Ibid. p. 60.

(q) Constitutiones habitas ad Thalarum.

(m) *Glaudianus* *Scintilla*. *Domine*, I will compass about thy Altar, saith the Priest, in S. (n) *Peters* Liturgie. Be not ashamed, O Lord, of us that compass thy holy Altar, saith S. *Basil* in his Liturgy. The Deacon takes the Censer and fumes the holy Table with it, i. e. circumcissa, saith *Hervetus* round about, in S. *Chrysostomes* Liturgy. And in another place of the same Liturgy, the Deacon perfumes the holy Table. (p) *Wesley*, in all the circuit and compass thereof. Lastly, (q) *Synesius* saith, that he will compass about the Altar of God, in one of his Epistles. Where you may observe, that these three last, together with the Priest in S. *Peters* Liturgie, are but single men, and cannot possibly be expounded to go about the Altar, in the Doctors absurd Interpretation. For standing in the face of the holy Table, as Noble men do before a King, is not for one man to compass about, or for one man to incense about the holy Table.

Having made sport in the Greek with the Council of Constantinople, he doth as much in the Latin with S. *Augustine*. The like mistake there is, as it is lawful to say (as no doubt it is lawful for such as you are to say anything; *malum est ad modum, ut*

(r) *Virgil* *Æneid*. 1.

(s) Pag. 55.

(t) Theolog. Lavan, in Oper. S. *Augustini*. Tom. 10.

(r) *Hæc* *accusabitur* *omnes*. having, if any man should call you in Question, an Altar, as the Poet saith, to fire unto) A mistake there is, saith (s) he, in the words of S. *Augustine*. For that which has been alleged from him, being the 40 Sermon, not the 42, (Another correction of *Marginal*; the (A) Sermon being the 46 in the late, but the 42 in *Beales* Numeration; which Bishop

Jewell

well followed) *Mensa* *apertus est illa in medio con-*  
*spicua*, clearly, and without ambiguity, is not so be-  
 interpreted, as it is translated (by B. (u) Jewell, and (u) Art. 3.  
 B. (x) Morton, and applied in the same sense by (x) Instit. l. 6.  
 (y) Moray, (x) Hospinian; (a) River, and all our  
 Divines) the Table set here in the midst, but, the Ta-  
 ble which is here before you. Now because he saith  
 it appears so clearly; I will appeal, not to those  
 great Worthies I named even now; but to every  
 School-boy; Whether literally and Grammatically,  
*Medium* doth not signifie the middle part or space;  
 (being in truth a Geometrical word of proporti-  
 on, as Aristotle notes in his (b) *Ethicks*) and (b) *Lib. 5. c. 7.*  
 whether, when it signifieth a thing set before us,  
 it be not every where taken for a Metaphor, and a  
 figurative Phrase, whē a Reason or any other thing,  
 (c) not so obvious before, is newly produced, and so  
 presented unto us; as if a massy substance should  
 be so layd in the midst between us, that (unlesse  
 we close our eyes) we cannot but behold it.  
 (The Greek (from whence the Latine word, as (d)  
 Isidorus observes, is derived) is therefore call'd  
*propositum*, because it doth (e) *proponitur*, take out an  
 even share or proportion from either extreme; which  
 every thing doth not do that is only set before us.  
 And because these concepts are fitter a great  
 dole to be refuted by School-boys then Divines)  
 observe I pray you, that the Latine word for a  
 Table is not alwaies *Mensa*, but at the first *Mesa*,  
 from that Greek word *mesos*, saith (f) Varro; be-  
 cause this *mensa* saith he, is ever plac'd in the very  
 middle place between us. So that according to this  
 great

(u) Art. 3.  
 p. 143.  
 (x) Instit. l. 6.  
 c. 5.  
 (y) De Missa,  
 l. 2. c. 1.  
 (z) De Orig.  
 altar. ubi su-  
 pra.  
 (a) Carol. Or-  
 thod. tom. 1.  
 q. 29. p. 514.  
 (b) *Hac non*  
*sunt que sita ex*  
*oculis aliquo*  
*genere litera-*  
*rum, sed sumpta*  
*de medio. Cic.*  
*Orat. pro domo*  
*sua. In medio*  
*posita, Things*  
*obvious to every*  
*one. Idem, li. 1.*  
*de Oratore.*  
 (c) *De Causis*  
*Lingua Latina.*  
 (d) *Ety. magis*  
 or. *Varro*  
 the *laconis*  
*pharise.*  
 (f) *Mesa* quod  
 a nobis *media*,  
 a *Grecis* *mesos*,  
*mesos* adicere po-  
 test. *De Lingua*  
*Latina, l. 4.*

(g) *Moria*, in  
*Lexico. Brocca-*  
*fi*, in *Coverru-*  
*vius. Spanis-*  
*Dictionary.*

211. 111111 (2)

(b) *Pag. 56.*

(i) *Vnum ge-*  
*nus Catechu-*  
*menorum, qui*  
*audiebant ver-*  
*bum Dei, sed*  
*nondum peti-*  
*runt Baptis-*  
*mus, diceba-*  
*tur Audientes,*  
*sive Auditores.*  
*Iustel in Cod.*  
*Con Eccles. vet.*  
*pag. 150.*

And they stood  
 by the Church,  
 without the Church,  
 untill the read-  
 ing of the  
 Gospel. The  
 Schol. on Har-  
 mony. Tim. 1.  
 pag. 53.

great and ancient *Critick*, (with whom the modern do concur) it cannot properly be called a *Table*, unless it be placed, as *S. Austin* reports it, in *Medio*, in the Middle. But however *Etymologies* may seem more pretty then weighty Arguments, it is impossible it should be used by *S. Austin* in this place, in that *Metaphoricall* sense, which is here before you. For the man will not be so senseless, I presume, as to say, that *Medium* doth properly signifie *before*; as that the *Vertue* in *Eschick* is to stand *before* the two *Vices*, or the *Argument* in *Logick* to stand alwaies *before* the two *Extremes*; but that he explains his meaning by that other Phrase, (*b*) *afferre in mediū*, to bring it to us, or before us; so as we may use it as freely, if we please, as we do, the meat and drink upon the table, for that very purpose laid before us. Such and such a thing was then to seek, but now *afferam in Medium*, I will lay it before you. Now will I make a *Scholar* (whom with his Book of Phrases the *Doctor* hath given us for a Companion in this place) easily conceive, that *S. Austin* could not possibly mean it so in these words: (though the *Doctor*, when he scrubbed up this leaf, did little dream of what could be objected.) For the *Table of the Lord*, or the *Sacrament of that Table*, was not to be brought unto, nor to be set before these; to whom *S. Austin* addresseth his speech in this place. For he speaks unto the (i) *Audientes*, a sort of *Catechumens*, and not unto the *Fideles*, or *Faithfull*, in this Passage. He tells them, that they are as yet to be fed by *Preachers*, not by *Sacraments*; and bids them



ply it hand, that from *Hearers* becoming *Unders-standers*, they may in time become *Receivers*; and so be fed by this *Sacrament* at the *Lords Table*. And because that very word might amaze those *Novices*, who were never so timely to be instructed in these *Mysteries*, and did not know what *Table* that should be, which S. *Austin* call'd the *Lords Table*, (k) (being ever driven out by the *Deacon*, when the *Priest* began to approach the *holy Table*) S. *Austin* tells them, that the *Lords Table* is that *Table in medio constituta*. How is that brought unto them, or ready for them? Soft and fair; nothing so. They are yet but *Audientes*, and have a great while (l) *agonizow*, to Time it, (as you heard before) many degrees to get thorow yer it come to that. They must be (m) *genuflectentes*, knee-benders, as the *Councell* calls them: they must be (n) *Competentes*, suiters, saith S. *Austin*: they must be (o) *Intincti*, dipped in the *Font*, as *Tertullian* terms it; before this *Table* be either brought unto them, or ready for them. It is not ready for them, before they be ready for it. But that's the *Lords Table* there, saith S. *Austin*, which you see placed in the *midst* of the *Church*. For were it in the *Chancell*, you could not be admitted to draw so near, as to see and view it: and could you but by chance get a (p) glimpse of the same, you were instantly (all *Discipline* notwithstanding) to be baptized. Ply then your *Catechismes* and *Sermons* apace, that you may not onely see it, but partake of it. This none are admitted to do but the *Faithfull*; nor is it to be expected of you,

(k) When these words were thunder'd by the *Deacon*, *epistolam, Roman in Court.*

*Monast. p. 305.*

(l) For we are to make them *agonizow* its for *exagony*, to come by little & little unto the *Church*, that we may keepe them the longer. *Concil.*

*Constant 2. Canon 7.* Lest any root of bitterness lurked in the *Rypere*. *de divinis offic. l. 4. c. 18.* And thereupon 7. *Scrutinies* pass'd upon them, to see an effect in *Fide* de *stabilitate*.

*Vasq. de Bapt.*

*q. 71. art. 4.*

(m) *Neocas.*

*Can. 5.*

(n) *Pascha* appropinquante, dede nomen inter alios *Competentes*. *Lib. de cura promortuis, c. 12.* Tanquam qui jam *Baptismum* petent. *Beet. Rhen. Pref. in Lu. Chris.*

(o) *Lib. de Penitencia.* (p) *Albas. Observat. l. 2. Observat. 3. ex antiquo Can. re.*

Ee

(g) untill

(g) Being as yet  
Gods Bilognos  
as it were, Ty-  
rones Dei,  
Aug. l. 2. De  
Orthod. fide ad  
Catechum. c. 11.  
Novitius, Ter-  
tul. de Panit.  
c. 6. And their  
Pew was extra  
Ecclesiam, La  
Corda vol. 1. l. 5.  
p. 175. E. G. w.  
The Explanat.  
es. 70. p. 168.  
Therian in  
Legat. Armen.

(r) Eccles. pol  
lib. 4. dist. 24.

(g) untill after two or three further degrees of Ecclesiasticall discipline, you do your selves likewise grow to be of the number of the Faithfull. And whether we shall believe this School-boys device, or S. Augustine expounded by himself and all Antiquity, I leave to the consideration of the learned Reader.

Put what needs this wrestling and writhing of Histories, Fathers, and generall Councils? Is it such a new thing in Israel, that the Tables heretofore, and the high Altars afterwards, did stand in the midst of the Church or Chancell? or at leastwise, so far from the wall, as the Priests and Deacons might stand round about them? Did ever any learned Papist make a question of it? Let this fellow but travell into any part of the World where Altars stand, and he cannot but blush to impose such Dreams upon the people. For the practise of the Eastern Church, I have already set down rather too many, than too few Examples. I will doe the like now for the Western Church; First quoting the Authorities of some learned Pontifician Writers, ancient and modern: And then the Precedents answering these Authorities in all Ages and in all Countreys whatsoever. Howbeit I found some difficulty herein: for being laught at by all Strangers for making unto them such a foolish Question, as they deem'd it; when I came home to my Study and mine own Books, I found it such a silly thing, that very easinesse made it hard to be related in serious manner: as (r) M. Hooker speaks

speaks of not an unlike subject.

In Boring my *Anchor*; I will begin with (s) *Walafridus Strabo*: who though he was but a blinker; and saw (as this *Doctour* doth) but with half an eye; yet could he see, that the Christians in the beginning did place their *Altars* indifferently, in *diversas plagas*, East, West, North, and South; and gives a reason for it not to be easily refuted; *Quia non est locus, ubi non est Deus*. God is as well the God of the West, North, and South, as he is of the East: and it is *Paganish* (as (t) *Martinus Felix* well observes) to make him more propitious in any one Corner of the world, than he is in another. And this *Strabo* died about the (u) yeare 846. One (x) *Aloysius Novarinus* writes as much; upon those words, *Circundabatur Altare tum*; That their situation was such in former times; that the Priest might encompass round about the holy *Altar*. But the most learned in our Age, of all that have dealt with Rites and Ceremonies, is *Iosephus Vicecomes*; who both out of the Tombs and Sepulchres of the Martyrs (the first place elected in the Church for fixing of *Altars*) and especially out of that passage in *Eusebius* we spake of before, takes it for a very clear and indubitable Assertion, (y) *Altaria medio in Templo allocuta fuisse*, that *Altars* were placed heretofore in the midst of the Church. And (z) *Bellarmine* himself together with (a) *Suarez*, do willingly allow they may be fixt in any posture *propter loci commoditatem*, if the convenience of the place

(s) *Lib. de vitiis Ecclesiasticis*, c. 4.

(t) *Deo cuncta plena sunt. V. bique non tantum nobis proximis, sed insusum est*, p. 75. *Ista non prima & maxima contumelia est, habitationibus Deos habere districtos?* *Ar. nob. l. 6.*

(u) *Gulielm. Episcopus titulus s. Melchioris Historie prolem in Walafridum.*

(y) *Lib. 2. de Antiquis Missis ritibus*, c. 28.

(z) *De cultu Sanctorum*, l. 3. c. 3.

(a) *In 3. partem tom. 3. diffus. 81. Sect. 6.*

(b) *Rom. Pontif.*  
*Jo. Greg. 13.*  
 Circuit ter Al-  
 tare, p. 144.  
 semel, r45.  
 semel 146. and  
 the Chapline  
 must perfume it  
 continue cir-  
 cuncundo, p.  
 144.

(c) *Marin. Mar-*  
*tyrolog. Rom.*  
 Jan. 20.

(d) *Rom. So-*  
*teran. 1.3.4. 13.*  
 In medio de  
 questo edifi-  
 cio, e un anti-  
 quissimo Al-  
 tare, &c.

shall so require it. But the main Authority I re-  
 lie upon, is the (b) *Roman Pontifical*. Which in  
 the Ceremonies of the Consecration of the Altar,  
 enjoins the Bishop (in three severall places  
 at least) to compass the Altar, *circumcirca*,  
*round about*: Which, were it fastened to the East  
 end, were impossible for a Mause to perform,  
 without a good *minds* prepared before-hand for  
 the fitter accomplishment of that service. And  
 these Authours may suffice for a Question that  
 admits of no more difficulty.

In the *Presidents*, I will begin with Rome it  
 self; And first, with the famous place called  
 (c) *Catacombe* (a word of a mongrell composition,  
 half Greek, half Latin, and signifying as  
 much as *near the Tombs*) a kind of vaulted Church  
 under the earth in a manner, of a semicircu-  
 lar form, seated not unhandsonly round a-  
 bout; wherein the ancient Bishops of Rome  
 were wont to repose themselves in time of  
 persecution. (d) In the very midst whereof there  
 stands a most ancient Altar of Marble, under  
 the which lay for a time the Bodies of S. Peter  
 and S. Paul, and upon the which it was not  
 lawfull heretofore for any to officiate beside  
 the Pope himself, untill *Paulus Quintus*; in our  
 memory; licensed by a special Bull; all other  
 approved Priests so do the like. That's for the  
 time past. For the present, S. Peters Body being  
 removed by Constantine unto S. Peters Church in  
 the Vatican, and the great Altar, called *Altare*  
*Maggiore*, consecrated by Pope Sylvester over the

the same (which is recorded in a Book kept in that Church, called *Codex S. Petri*, preserved to this day) the posture of this high Altar was in the midst of the Quire, and such from the beginning, that (e) *Clemens Octavus* had room enough to erect a new Altar *sopra di esso*, above this former Altar: which he consecrated, assisted with 38 Cardinals, 26. of June, 1594. And this very Pope, *Urban the eighth*, rectifying and enlarging the old Altar, did not offer to change the position or situation of the same. So

(e) *Roma Inter-  
ven. l. 2. c. 4.  
pag. 31.*

point, than this heady Author. From *Rome* I must lead you, as my Books lead me, to *Milaine*, and let you see, that untill *Cardinal Borromaeus* (made a *Saint* it seems for this service) did demolish them, the Altars had an indifferen situation in any part of the Church; as, under the (f) *Pulpit*, where Gods Word was preached; under the *Organ-loft*, whence God was prayed; and under the *Reading-desk*, where the Gospell was delivered. And this continued thus untill within these threescore yeares. And yet in this severe *Reformation*, which that *Cardinal* made in all the Churches of the State of *Milaine*, he doth (g) require that there be left a space of eight Cubits at the least between the high Altar and the Wall, to admit the assistance of more Priests and Deacons, at Feasts of Dedication, and other Appointments of solemn Masses. And this is more liberty yet, than our *Dollours* will afford. Howbeit, this *Cardinal* was so se-

(f) *Alph. Eccles. Mediolan. part 4. l. 1. de fabr. Eccles. p. 549.*

(g) *Alph. Eccles. Mediolan. part 4. l. 1. de fabr. Eccles. p. 549.*

(h) By Farin  
one of the Order  
of the Humili-  
ati, set on by 3.  
Prior of the  
same Order, Ri-  
pamontium Hist.  
Eccles. Medio-  
lan. parte 3. l. 3  
p. 155.

(i) Crantz. in  
Metrop. lib. 1.  
c. 24.

(k) Libr. de O-  
rigine Altar.  
c. 6 pag. 35.

(l) Exam. Con-  
cil. Trid. parte  
4. p. 24.

(m) Profat. an-  
te Liturg. Chrys.

(n) An Answer  
of a true Chri-  
stian, p. 56.

(o) Le Theatre  
des Antiquitez  
de Paris, l. 4.  
p. 109 out of  
Sugerius a m. f.  
of that Abbey.

vere a *Prelate*, that he was once shot at with a *Pistol* by some of his *(h) Clergie*: whereas God forbid that any man should discharge ought at *Dr. Goal*; unless it be a *shot of jest*, or a *peal of Laughter*.

From *Italy*, my Books transport me to *Germa-ny*, where I hear *(i) Witikind* the ancient *Saxon* telling *Charles the Great* who much endeavoured and at last effected his Conversion to *Christi-animity* that he observed a great deal of *cheerfulness* and *alacrity* in the *Emperors* face (cast down before) when he was in the

midst of the Church. And *(k) Hopsinian* tells us that in the Reformation which the *Helvetians* made at *Figure*, 1527, they found that of old time the *Font* had been situated in that very place, where the *Papish high Altar* was then demolished. And looking for more, I find that *(l) Chemnitius* notes that *Altar* in the *Patican* we spake of before, to be placed, *ante Chorum*, before the very *Quire*; which my former *Author* had not observed:

And that *(m) Beatus Rhennus* makes a generall observation, that these *Wall-altars* in *Europe*, are nothing so ancient as the *Churches*, but of a much *fresh* and *later* Erection. Which *D. (n) Fulk* proves both of our *Altars* and *Chancels* here in *England*, by many pregnant *conjectures* and *probabilities*.

In *France*, they do not fasten (as I am informed) the *high Altars* to the *Wall*; but the *lesser* or *Requiem Altars* onely. In my *(o) Books* I find a most rich *Table* in the *Abbey-church* of *S. Denys*,



all of beaten gold, encircled round about with  
rich and curious precious stones; to the beau-  
tifying whereof (as the Children of *Israel*, to the  
enriching of the Sanctuary) the *Kings*, *Princes*,  
*Prelates*, and *Nobles* of that Kingdom, parted with  
the Stones of their chiefest Rings, as *Sugerius* an  
ancient Abbat, who hath recorded all the *Curi-*  
*osities* of that religious house, doth report at  
large. This Table is not layd along the Wall, but  
stands Table-wise, and by this Inscription, must  
needs have been used heretofore for a Communi-  
cable. It being this,

*De pro-presenti, Cæli mensa saseri.*

*Significata magis significanter placet.*

That is,

Let this feed us for Heavenly food enable,

The signifying for signified Table.

I do (p) recite likewise, that the body Altar in the  
same Church placed before the Tomb of *Charles*  
the bold, stands in a manner in the midst of that  
Room. But these postures are no strangers in that  
Country.

(p) Le Theatre  
des Antiqui-  
t. 4. p. 1102.

Now having led you a long round to visit the  
sites of the Altars in *Rome*, *Italy*, *France*, and  
*Germany*, I will bring you home again unto your  
own Country, and desire you to mark well, how  
Ansin the Apostle of the Saxons, plac'd his first  
Altar in the Cathedral Church at *Dover*, dedica-  
ted to *S. Peter* and *S. Paul*. This Church hath (q)  
in medio sui pend, almost in the very middle there-  
of, an Altar, dedicated to the honour of *S. Gregory*  
the Pope. Upon the which the Priest of the place doth  
every

(q) Bedæ Eccl.  
Hister. Gentis  
Anglor. l. 2. c. 3.

every sabbath day performe the Agendes of *S. Austin* and *S. Gregory*. And shall we believe, that no Church of all the English Nation, did initiate here in her first Metropolis? It is impossible it should be so. But we may the more reasonably presume, the Consecration (for I dare not otherwise propound it) of *(\*) D. Falk* to be worthy of further consideration. That if you mark the most part of the old Churches in England, you shall plainly see, that the Chancells are but additions builded unto the Churches. Also that some Churches are builded round, as one in Cambridge, and the Temple in London, to which may be added the old *Pedestals* in Rome, call'd by the Moderns, *Santa Maria Rotunda*. And many Churches (if you mark it) which are of the *Gothick* building, have their steeples at the East-end. Lastly, a number of our old Churches have their *Altars* of such a perfect Crosse, that they cannot possibly see either high Altar, or so much as the Chancel. A shrewd Argument, that the *Altar Tables* in England were not fixed as the custom of the Times would now have them, when these Churches were first erected. I will conclude all this Discourse with a couple of rich and curious Tables, presented unto the two great Mother Churches of the World, *Rome* & *Constantinople*, and leave it to your considerations, whether they were so richly enrich'd and adorned to lie along against the stone wall. The first was *(\*) Pulcheria's* daughter, a miraculous thing for wealth, all of Gold and precious stones, and wrought thus of purpose by that incomparable Lady, *the most religious*, for a holy

(\*) An Answer  
of a true Christian  
to a coun-  
terf. Catholic,  
Art. 14.

Attest T. 1. 1. 1. 1.  
1601. 1. 1. 1. 1.  
1601. 1. 1. 1. 1.

(\*) *S. Symon* Nisi  
Eccl. 1. 9. c. 1.  
Nisi Eccl. 1. 9. c. 1.  
1614. c. 2.

*holy Table*, as both the *Greek Historians* affirm. The second was sent from *France*, by *K. (s) Pipin* to *Pope Stephen*, and by him to be dedicated to *S. Peter*, and falling short of that *Pope*, came into the hands of *Paul* his Successour: Who in his Letter back again to the King, doth not say he turn'd it to an *Altar*; but that upon that very *Table*, which he received with *Hymnes*, and *Litanies*, and consecrated with *Oyle*, he offered Sacrifice of Praise to *Almightie God* for the prosperitie of his *Kingdome*. This *Table* is still in *Rome*, and was never laid along any *Wall*. And because I will be better then my promise, I will propound unto you a third *Table*, farre exceeding the other two, as having in it all the riches of the Land, and Sea, (as mine *Author* describes it.) And this was really, a *new*, a *holy Table*, offered up by *Iustinian* in the Temple of *Sophia* in *Constantinople*. This had a long and admirable (u) *Inscription* engraven, *round about it*, *Tal ou en ton nom ou exproph-*  
*and, &c.* We offer here *Thine of Thine* unto Thee, &c. Half which *Inscription* could not have been seen, had this *Table* layn along the *Wall*. And so much in defence of *B. Jewels* exposition of that Passage in *S. Augustine*.

(t) Conc. Sirm.  
Tom 2. pag. 51.

(u) Georg. Cœdrenus Cœpend.  
Histor. ad An-  
num 32. Iust.  
niani p. 317.

Τα σὰ ἐν τῶν  
 σὴν σοὶ πνευ-  
 ματι οἱ δὲ  
 λείπον, Χεῖρε,  
 Ἰστανταί· καὶ  
 Θεοῦ ἐξου-  
 μωται πνεύμα-  
 τος, τῆς ἁ-  
 γῆς Θεοῦ, ὁ σαρ-  
 κωθεὶς καὶ σα-  
 ρωθεὶς ὑπερ-  
 ῥημῶν, καὶ ἡμᾶς  
 ἐν τῇ ῥητορικῇ  
 πᾶσι τοῖς διαπί-  
 ρισον, καὶ ὁ πο-  
 λυλήν, ὁ ἡμῶν  
 ἐπίστευσαι, εἰς  
 τὸ ἰδίαν συνδ-  
 ξαν ἀνέστησον,  
 καὶ οὐλαῖς  
 ἀπερβέαις τὸ  
 ἀγαθὸν διαπορευ-  
 σάμενος, καὶ  
 τὸ ἀντιπαρὶν  
 Μαρία.

The last Authour quoted by B. Jewell, is *Durandus*, whom this man turns over with another *Flamme*; That, *In medio Ecclesia aperui os meum*, is as much in good *English*, as, *I opened my mouth in the mid<sup>d</sup> of the Altar*. So that these two words, *In Medio*,

*Illud (x) Corruptia est, ubi inest quicquid velit:*

(x) i. *Cornucopiae*, *P'aurus* in *Pseudolo*.

**Ff**

It

It is his *Cogging-box*, to strike what Casts of the Dice he lists to call for. If he have to do with *Eusebius*, *In medio* signifies, *between North and South*: If with *S. Austin*, *In medio* is to be construed, *to us, or before us*: But if with *Durandus*; why then, *In medio* against him, is *in the midst of the Altar*. But

*Durus Durandus jacet hic in Marmore dura.*

That is,

You do but knock, whilst you gainst Durand warble,  
 Your head of Glasse against his head of Marble:  
 For he doth with a witnesse *Aperire os suum*,  
 open his mouth so wide in this point, that he  
 devours all your Book at one Gobbet. (y) *Per*  
*Altare Cor nostrum intelligitur, quod est in medio*  
*corporis; sicut Altare in medio Ecclesie.* By the Al-  
 tar is to be understood our heart; which is in  
 the midst of the Body, as the Altar is in the midst  
 of the Church. If you be a good Ramist, ana-  
 lyse these words a little. No sensible Sacrifice is  
 offered upon the Heart; which makes an end of  
 your first Section. A materiall Altar cannot be-  
 come a Predicate to the Heart: which makes an  
 end of your second Section. The Heart is situa-  
 ted in the middle, and not in the Heels of a man;  
 which gives a wipe to your third Section. So that  
 you had been as good let Durand alone, to sleepe  
 and take his nappe in *Moralizations* and *Allego-  
 ries*, as awake him thus between Hawk and Buz-  
 zard, to blast the fair hopes of your expected  
 Conquest.

But hang Durand; he is but a Child to these

gray

(y) Durand.  
 Rat. divin. l. 1.  
 c. de Altari.

gray haire and hundreds of yeares, that the Wall-altar is able to shew. And this shall be made to appeare in one (x) word, and all this Combate ended at one blow. For as the Greek Proverb saith, that the Fox hath many tricks, but the Hedgehog, is *one*, though but *one*, yet a great one; to winde up himself towards a Combate, so that his Adversary shall have nothing but (a) Prickles to fight against: So saith the Doctor here; that although B. Jewell was put to many shifts in this kinde, and to call for the helps of many Fathers, Councells, and Canonists to protect his cause; Yet my Don Nostros will not lay hold on any such poor advantage. We will allege one Testimonie, and no more but one: Pero, But such a one as shall do the businesse, as shall give very good assurance of that generall usage, (that the holy Table lay Altar-wise all along the East end of the Church) and that is this: Socrates in his Ecclesiasticall History, lib. 5. cap. 21. speaking of the different Customs in the Christian Church, saith of the Church of Antioch, the chief City of Syria, that it was built in different manner from all other Churches. How so? Because the Altar was not placed to be Eastward, but to the Westward. Nicephorus, lib. 12. cap. 24. observes it generally of all the Altars in that City, and notes withall, that they were situate in a different manner from all other Altars. I have set down these words entirely and at large, because I intend to let the Reader see the sillinesse of this Braggard, in understanding never a word aright of all this passage, which

(r) Pag. 36.

(a) Plin. Hist. natural. l. 9. cap. 13.

(b) pag. 20.

he so much insists upon. And first, this must needs be a *Mistake* hee hath learn'd from (b) *Lame Giles*, to borrow Quotations, Mistakes and all. For this place of *Nicephorus* is not to be found, *lib. 12. cap. 24.* but *lib. 12. cap. 34.* And I beshrew him for this trick, making me to read *Nicephorus* all over in a manner to finde it out, and to runne through so many strange *Miracles*, that I am now much disposed to believe any man that speaks of his own, though not this *Doctor* yet, because hee speaks (as you see) out of another mans knowledge. And for *Socrates* likewise, though in *Latine* he cites him right (according to

(c) see *Socrat. excessiva Rob. Steph. Luter. Paris. 1544. p. 249.*

*Musculus* his Translation) yet in the (c) *Greece* (which hee takes upon him to have read) it is not the 21, but 28, the 22. Chapter. So that this may be truly called, *Lame Giles his haltings*. Secondly, both his Authours, *Socrates* and *Nicephorus*, when they enter into the Discourse of this Varietie of *Rites* in the Christian Churches, set down this Rule for a Proeme, That it no way infringeth the *Unitie of the Faith*; so as it is not materiall to the true *picie of the times*, how our *Tables* are placed. Thirdly, these *Historians* do not note these *Rites* of the *Altars* of the City of *Antioch*, as different from all other *Altars*, (this is an addition of D. *Coal*) or from the general practice of the Church. No such matter: *Sed ab Ecclesia Romana. Cereemoniis discrepasse*, that they varied in these *Rites* from the Church of *Rome* onely, as (d) *Iosephus Vicecomes* proves at large. Fourthly, this man pittifully forgets himselfe,

(d) *De Missa ritibus, lib. 2. cap. 5.*



unlesse it be true what some report; that the Pamphlet was penn'd by more than one. Doth not he say that *Antioch is the chief City in Syria*? And did not he say; but two (e) leaves before, that all the people in Syria might possibly place the Altar in the middle of the Church, to comply with, and allude unto the Jewish Altars? (f) And was not both the Temple at Hierusalem, and the Altar there, builded towards the West? This Doctor may have a good wit, because he hath a very bad memory. Fittly, the man surely hath not seen the Greek, nor observed well Musculus his Translation. For neither Socrates nor Nicephorus do say, that the Altars were placed to the West-ward, or did stand West-ward. All these are mistakings. Socrates doth not speak at all of any *bin* or position of these Altars, but of the Churches onely. Nicephorus who copied him out, addes (besides his Author) the posture of the Altars; but presently corrects himself in Socrates his word, that his meaning was the same with Socrates, that the Altars there did ~~not~~ stand, but look and carry an aspect West-ward, where ever they were sited and fixed. And this is the true point in Question; not where the Altar stood, but to what part of the Heavens he that officiated upon the Altar, did bend his looks, as Walaffridus Strabo, though (g) pauper hebésque, a poore and heave Author, did better (h) state it than this Doctor. It is true indeed, that (as these Historians write) the Churches and Altars must be built *artificially*, so as the Priest may turn a contrary way to that

(e) Pag. 54.

(f) See this prov'd by Dr. Willet, 6. general Controvers. q. 6.

(g) As hee is pleased to call himself: Hoc opus exiguum Valaffridus pauper hebésque, though he was indeed in gymn doctrinarum genere celebrissimus. Guilielm. Eisinger cited by Hincpina. (h) De rebus Eccles. cap. 4.

(k) *Artid. 3.*  
*pag. 146.*

(l) *pag. 13.*

(m) *De cultu*  
*Sanctor. l. 3. c. 3*  
*(n) Suarez. de*  
*3<sup>o</sup>o p<sup>o</sup>tem*  
*T<sup>o</sup>tem. ubi supra*  
*(o) De reb. Ec-*  
*cles. l. 4.*

they do that pray onely to the East. And this B. Iewel observes to be used at this day, (k) in all the great Churches of Millain, Naples, Lions, Meniz and Rome, and in the Church of S. Laurence in Florence, the Priest in his service standing towards the West, with his face still upon the People, howsoever their Altars be standing or placed. Sixthly, This is utterly against what the man labours for all this while. He desires to (l) stand at the North end of a Table laid Altar-wise all along the Wall, looking (as that posture requires) towards the South; and to bring the project to passe, he makes (or would fain make) these two Historians to say, that the generall practise of the Church (besides a few places in Antioch) was to make their Altars *orient*, alwaies to look towards the East. Howbeit properly the Altars cannot be said to look at all; but those onely that officiate, or pray upon these Altars. Lastly, the Coal being now quite spent, that he might be sure to goe out with a stench, especially in the sense of those Readers that have any Noses, doth fain a Tenuis to be maintained, which is opposed in all the Letter, That Communion-tables should not stand or be placed towards the East. Who ever said so man? The Writer of the Letter, is but too much for it, not allowing the ordinarie exceptions of (m) Bellarmine, (n) Suarez, or (o) Walaffridus Strabo, before them; that it might be otherwise, when the Conveniencie of the building doth require it. It may stand to the East, in the body of the Church, much more in the body of the Chancell, unless

less the man would have it planted in *Eden* (where God planted his Orchard) to be sure it stood far enough in the *East*.

I will conclude this Brangle with a better reason than any this doughty Scribbler could think of, why all the Churches in thole parts had their *Altars* and *postures*, in the same manner that the *Temple* and *Synagogues* of the *Jews* were formerly contrived. Because upon every occasion of their Conversion to *Christianity*, the entire *Synagogues* of the *Jews* undemolished and unaltered, were turned in a trice to *Christian Churches*, as you may read at large in two severall *Greek* (p) Copies lately printed, of a Book written by S. *Athanasius* under this title, *De passione Imaginis Domini nostri, &c.* But how indifferent they were in the midst of *Rome* it self in those primitive times how their *Churches* should stand, the very *Titles* of the *Cardinals* preserv'd to this day, do clearly witness, being all of them (in a manner) converted to sacred use from the habitations of private men. Especially that of our Country woman (if we may believe our *Popish* (q) *Heralds*) the Lady *Claudia*, who suffering this part of her patrimony (the first lodging of S. *Peter* in that City) to descend upon her daughter by *Pudens*, gave an opportunity to have it converted to a *Title* and a *Church* call'd at this day *Sancta Pudenciana*. A blushing Saint, to whom this *Doctour* (when his *Altar* is up, and conveniently beautified) should do very well to address more speciall and peculiar devotions.

(p) Ex M. 8.  
Palatinus vetu-  
stissima. Atha-  
nas. Oper. G. I.  
tom. 2. p. 631.  
Or 632. Peter  
Bishop of Ni-  
comedia attests  
this book, Conc.  
Nicaen. 2. ad 4.

(q) Broughtons  
Eccles. History  
of Brit. Age 1.  
c. 1. parsons 3.  
Conversion. part. 2.  
c. 1. p. 17. Ha-  
mon. in Marty-  
rolog. Roman  
ad 19. May.

And

And here I could make an end, if the *Dottours* ignorance would give me leave: which I cannot endure should abuse so mild and patient a *Reader*, as hath held out so long a *Discourse* of no more use or consequence unto him in the reiglement of his Soule, or advantage of his Civill conversation. And that is, in his foolish definition of the *Diptychs* in the primitive Church, which is this; The (r) *Diptychs*, i. e. *The Commemoration of those famous Prelats and other persons of chiefe note, which had departed in the Faith.* A description, that no man, who could with the help of a *Lexicon*, have but known the meaning of the *Greeke* word, would ever have offered (in this learned age) to have imposed upon his *Readers*. I have seene a naughtie boy, that having but two leaves of his A B C left, being graveld in the one, would tear it out, and go very pertly to be pos'd of his Master in the other. No otherwise doth our *Indiculus Divine*

(r) Pag. 55.

(s) Virgil. Aeg.  
2.

... (s) *Sic parvis componere magna solemnus.*  
behave himselfe in this place. The *Diptychs* in the primitive Church, were two *Leaves, Tables, or Boards*, bound like an oblong Book: in the one *Column* whereof were written the *Names* of such worthy *Popes, Princes, Prelats*, and other men of noted *Pietie*, that remained yet alive; and in the other, a like *Catalogue* of such famous men as were already departed in their sleep, as the *Greek*, or in their *passage*, as the *Morabick Liturgy* terms it. This man having heard by some body, that there was heretofore out of these *Tables* a *Commemora-*

tion

tion of the dead at the time of high Masse or Communion, was willing to let the world understand so much, and therefore made hast to put it in print. But being unskill'd in the other leaf, he tore it quite out of his A B C; as not bound by any Law of God or man, to write any more then he knew himself.

Now the Greek word in generall, signifies any thing that is two-fold, in the form of a pair of Tables: And in this particular, was (without all Question) borrowed for this sacred use, from the first Book of Homers Iliads, where

doth signifie their laying of a <sup>1</sup> fold or lining of tallow on the one side, and another fold of fat or tallow on the other side of the flesh which was to be offered in the Heathen Sacrifice, to make it burn the clearer and sooner in the Holocaust. From this proper and reall, it was taken by the Greek Fathers to signifie that Metaphoricall and improper Sacrifice of Commemoration, as well of the living, as of the dead, us'd in the Church in those ancient times. And these Tables were alwayes double, as I have told you the word generally doth require and import. \* Lindan saw one of them at Biscay in Spain, at the Church of S. George, They were like two little doores, a foot and a half high, to be opened in time of high Masse, and clos'd again as soon as it was finished. They contained the names of generall Councels, Popes, Emperours, Princes, Prelates; the living in the one page, and the dead in the other; saith y Iosephus Vicecomes. They were two Tables; the one containing the names of those that

\* Annot. in  
Ling. S. Petri,  
p. 39.

† Observat.  
Eccles. de Missæ  
apparatu, l. 7.  
c. 17. Tom. 4.

<sup>a</sup> In verbo,  
Diptycha.

<sup>a</sup> Bibl. vet.

Patr. tom. 2.

pag. 16. & 17.

<sup>b</sup> In the Edition

of S. Andrews, p.

21. and p. 29.

<sup>c</sup> Tom. 2. vet.

Patr. p. 53.

<sup>d</sup> Ibid. pag. 80.

<sup>e</sup> Niceph. Hist.

Eccles. L. 16. c. 19.

<sup>f</sup> Council, juxta

Bin. tom. 2. pag.

508.

<sup>g</sup> Ambros. Pe-

lary. Annot. in

Chrysost. Liturg.

Wormatia, Anno

1541. Annot.

63. in hoc ver-

bum, Duplica-

ta.

were alive, the other of those that were departed, saith learned <sup>a</sup> S<sup>r</sup> Henry Spilman. And it must be a true description. For besides that, we read, the Priest commemorating the living and the dead in S. <sup>a</sup> James and S. <sup>b</sup> Peters, and the Deacons performing the Diptychs of the living and the dead in S. <sup>c</sup> Basil, and S. <sup>d</sup> Chrysostoms Liturgie; <sup>e</sup> Euphemius is said with his own hands to have put out *Mary*, that was dead, and inserted *Felix*, that was alive: And <sup>f</sup> *Timothew* is charged in a generall Council by the Bishops of Egypt, for scraping out *Proterius*, and inscribing himself and *Dioscorus* into the sacred Diptychs. Nor have I ever read any learned man that gave this wooden book any fewer then these two *Columnes*. I have read of <sup>g</sup> one that gave it *four*, two in either leaf. The first contained a Memoriall of *Saints*, already blessed: The second, a remembrance of good people at rest, but not yet consummated: The third made a rehearseall of pious and exemplarie men, that they might be hereby more encouraged: The last, was an enumeration of some notorious and debauched people, that they might by this means become ashamed of themselves, and in time amended. And into this *Column*, I could be willing, if the Church approve thereof, this rayling *Doctour* might be inserted: Promising, that if ever I heare those Diptychs read in the time of the Communion at the holy Table (though layd Altar-wise, and all along at the East-end-wall) yet shall it not deterre me in my devotions from saying thereunto a heartie Amen.

FINIS.



